"I pass on to declare to you there shall be no more death there. Here ranges the Destroyer, Death his name, armed *cap-a-pie*, as they say, from head to foot, with deadly weapons. He has arrows that can reach every heart. He carries with him plague, pestilence, famine, sickness, fire—to slay and destroy. He plucks young flowers, and cuts down the old hemlock. He blasts the aged oak with a flash of lightning, and he tears down the little creeper. Death spares none. Death kills or takes away the life of all—mark that. But there death shall be unknown. Why, this world is a world of dead-beds. You do not hear them, many of you. Many of you do not go to see the dying; but we do see many death-beds, and we know the world is a world of death-beds. And what a variety of death-beds! At no distant part from you, on a pallet four inches from the ground, lies one who is dying; his cheek is pallid, his eyes glassy, and his hand tremulous. There, in that little cradle is a poor weak thing, breathing out its last gasp. There, in that hammock on the distant wave, is one who is yielding up his soul to God. There, in that grand palace, amid those curtains and carpets—tread softly—you see one who was once strong, who now is weak—once mighty, now helpless Here lies one, a parent; the icy hand of death is upon him. There lies another; Death lays his bony fingers upon her heart-strings. It is a world of funerals too; everywhere, from that white coffin covered with a white pall, borne by pale mourners, to that black one covered with a black pall, carried to the dark tomb. Go round the world, you will find funerals everywhere."

"Just look at that vessel floating over the calm sea; the wind rises and she steals her way along. Look at that solemn scene on deck. They are reading; do you hear the hushed murmur of prayer? There, on that grating, sown up in his hammock, lies one who was once alive. Now the burial service is over; the body is thrown out; there is a splash in the water, and the vessel wings her way like a thing of life over the billows. She is gone, and where is the dead? The world is a vast graveyard, for in it lie the bones of all. From the dust of Adam, long since scattered to the winds, to the dust of the last saint or sinner who has just expired—from the bleeding bones of the martyrs that lie in the caves and caverns of the Piedmontese, to the skulls of those that lie in the catacombs of Paris—from the dust of those who have moldered in the vast pyramids of Egypt, to the body of him that lies in the last-made grave—from the mound of grass to the mosque of gold! But in that world death shall be unknown. Transport yourselves thither; look up, look around. Who are these about you? Living beings. Shall they ever die? No. Fade? No. Wither? No. Droop? No. Is there change? No. Sorrow? No. Who is that who has wiped away the trace of the last tear from the last saint? That is Jesus, the Prince of Life. And, mark you, he giveth to them the gift of life; for all these sorrows, these changes, these labors, these sufferings, these sins, these death-scenes 'are passed away' among 'the former things,' which shall be but remembered."

A Sublime Peroration.—The Prof. Mitchel's lecture, on Tuesday delivered with thrilling effect. A unfathomable distances which no trate, lying far beyond the syster revolves, and yet filled with ind worlds of infinite numbers, he sai

Light traverses space at the ra a minute, yet the light from the ten years to reach the earth, and revealed stars tw thousand three ther distant. Th great telescope sued these creations of God still d having resolved the nebulæ of stars, discovered other systems of mond points glittering through th yond. When he beheld this ama saw these systems scattered profu —when he reflected upon their im enormous magnitude, and the worlds that belonged to them, i though the wild dream of the Ge than realized:—

"God called man in dreams i heaven, saying, 'Come up hither the glory of my house.' And to about his throne, he said, 'Take h robes of flesh; cleanse his affectio into his nostrils; but touch not h heart that fears, and hopes, and t and it was done, and the man sto known voyage. Under the guid gel, with sounds of flying pinio from the battlements of heaven. mighty angel's wings they fled darkness, wildernesses of death. distance not counted save in the light beamed upon them — a through a hazy cloud. They sp speed to meet the light; the lig came to meet them. In a momen around them—a moment the whe came along eternities of twilig right hand and the left appeare At last the man sank down, cry no farther; let me lie down in th self from the infinitude of the is none.' 'End is there none?' And from the glittering stars tha came a choral shout, 'End there i none?' demanded the angel agai awes thy soul? I answer, end universe of God! Lo, also, the

Ae 10009

losing passage of
vening, Jan. 25, was
er speaking of the
elescope can pene-
in which the earth
endent systems of
:—

of a million miles
arest star requires
Herschel's telescope
hundred times far-
of Lord Ross pur-
per into space, and
e Milky Way into
tars—beautiful dia-
black darkness be-
ng abyss—when he
ly throughout space
nense distance, their
untless millions of
seemed to him as
man poet was more

o the vestibule of
nd I will show thee
s angels, who stand
n, strip him of his
; put a new breath
human heart'—the
mbles. A moment,
l ready for his un-
ce of a mighty an-
s, they sped away
Some time on the
hrough Saharas of
At length, from a
ithmetic of heaven,
epy flame as seen
on in their terrible
with lesser speed
the blazing of suns
ing of planets; then
then again on the
more constellations.
, 'Angel, I can go
rave, and hide my-
verse, for end there
manded the angel.
shone around there
one!' 'End is there
'and is it this that
re is none to the
s no beginning!'"

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Chapel & Conference
Notes

Princeton Theological Seminary

From September 7th 1856
To Sept 27th 1857 inc.

By
Sheldon Jackson
Minaville.
Mont. Co.
N. York.

For the New-York Observer.

TOUCHING TRIBUTE.—In the address before the Faculty and Students of Princeton Theological Seminary, delivered by Dr. McGill, on Sept. 5th, occurs the following touching tribute to the memory of a departed student.

"One of us is not, for God took him; one who greeted the opening of our last year with exuberant expressions of delight at his return, and gilded the close of it with a beautiful and sublime transition to heaven. We would like to have retained him as a model student,—the McCheyne of our Seminary—and the only pang of loneliness we feel to-day is for the want of CHARLES BOYD among his classmates. Let him be held in everlasting remembrance. Let the closet where he studied and prayed and died, be felt as a consecrated spot while these walls endure. I would pour the fragrance of his memorial as a box of precious ointment, broken, at the conclusion of my subject, and record an illustration of the charm which a right spirit will feel in the seclusion of a sojourn here. When rallied by one of his many friends in the populous city where he was born and bred, upon his fondness for a place so lonesome as Princeton—'Lonesome!' he replies, 'how can one be lonesome with the closet, the classroom, and the conference on Sabbath afternoon?'

+ "Brethren, we may not all live to see the close of this opening term. We may not all be allowed to go down from this mount 'with the wisdom that makes our face to shine.' And let us see to it that we are ready to go up higher, that our solitude always be in order for angels, the company that may come as a convoy to the higher school, 'where there is heard a great voice of much people, saying Alleluia: salvation and glory and honor and power unto the Lord our God.'"

+ Rudolph A. Kenz of 2d class died Sept 10th, five days after Dr McGill's Address

angus Hand book pa 116

Is he the God of the Jews only? is he not also of the Gentiles? Yes of the Gentiles also: Rom 3:29
Dr Hodge Sept 6th 1836

A common system and regulating laws prove men of a common stock but the soul is a still higher proof of the whole human race being one family. And a still more conclusive proof is found in the fact that all men are sinners & have common spiritual wants. The day of Pentacost changed the apostles from Jews to Christians

Adaptation of the Gospel to all men. This is seen because (1st) God is Lord of the whole earth & not of a single nation as under the former dispensation
(2) Spiritual nature of xt Kingdom. Old economy unable to embrace all nations from the nature of its worship - being centered at Jerusalem
(3) Old economy had a visible head dwelling at Jerusalem, Now our head abideth in no one city

Continued on page 3

2 Beauty of Living near to God

346 Hymn Sept 6th 1856

Dr Hodge

Large class of men who look on Religion as a mere discipline. So many prayers, ablutions etc. As heathenism, mahomedism, & so practical Romanism Most men consider it as something divorced from truth, doctrine etc. This kind of Religion can also be divorced from all feeling

Another view that it is the holding of certain opinions - doctrines

More popular view is that of confounding Religion with philanthropy or benevolence - all these are wrong because defective.

Religion in our form all of these yet it does not consist in any of these seperately or all of them combined

The true nature of Religion consists in living near to God

Now that we are professors it becomes us to obtain clear views of it

(1) Does not mean that kind of nearness that can be predicated of all his works, as he is in all his works, not only by control, but actual present.

God not only by his power sus=
tains himself in the mind
but causes it to act.
The recognition of this omnipresence
of God constitutes a man a
Theist. A man may be a theist
& have a devout frame of mind
but not be a Christian. So
apt to be confounded
(2) Sense we are near to God, in
the operations of our moral nature
or conscience. This is more in=
timate than the other from the
fact that morality has to do with
Evidence of this peculiar Con=
nearness is on the one hand
serene peace of mind that is
the smile of God. On the other
hand when man has acted contrary
to God, then he has ~~the~~ sense of the
nearness of God as a consuming fire
We can no more escape this
moral nearness than we can the
natural. But neither of these
is meaning of nearness
(1) in script. nearness is sense of
Reconciliation - do that sense
of pardoned sin, - conviction
that we are justified, this is the
that is the effects a separation

2 includes an habitual consciousness of his presence. That is habitually realizing his presence with us at all times - feeling & recognising the presence of his hand as if were about us

3 includes a constant reference to the Will of God. This is unavoidable from the previous

4 Habitual exercise of all right affections towards him

3 Communion - intercourse with God. Pouring into the ear of God all our wants, trials etc & receiving the response through his word. Herein the life of the soul consists. The more we have of this the more we have of religion How obtained?

1st Be careful to abstain from all sin So we habitually do what conscience condemns

2) Keep free from all worldly entanglements

3) Abiding & laborious in use of all the means of Grace. Utterly impossible to habitually live near to God, without taking it frequently to special seasons for living to God. We must have our regular special seasons of devotion as our daily meals. As to advantages! Nearness to God is heaven. The only difference is now we see darkly as through a glass. Only a difference of clearness of perception

Outward effects is, that a man will be careful to restrain all manifestation of evil, will be active & faithful in the discharge of duties. Mysticism contends to a near approach of God without coming through forms & [illegible] Natural effect of living near to God will make a man benevolent, but his benevolence, will be from different motives the philanthropist

392 Hymn

(4th) Its Religion of Old economy mostly temporal & local, ours spiritual.
(5th) The atonement now confined to no one nation & Atonement not limited. Not dependant on sufferings of Xt, but his
(7) Its requirements within the reach of dignity
(8) Its law of love suited to all in whatever condition
Lepers (121) Catholicity of the Bible (dition of life
Bible strong collateral proof of its divine origin. Revelation of 3 kinds 1st Before the advent of Xt 2 During his life 3 After Pentacost, The Catholic spirit of the New Test but the natural development of the earlier books (it
2nd) If Gospel suited to all, we all should receive
3) Should be preached to all men, Compared to one heir of an estate refusing to inform the other heirs of their right.

The work of our Salvat by It under 3 fold aspect Redemption, Reconciliation & Satisfaction -. It implies we were captives, 2 Aliens 2 were victs. All of these par= ticularly represented. The captivity, Ransom & results of it. Captivity. a state of war with God, of Rebellion & that of debtors. It who were taken by him in the very act of Rebellion. Debt & guilt Rep resent our sinful condition We are captives to God. his law broke. It to him the Ransom must be paid. Let speak of our deliverance from cause & consequence of our sin in same language. the bondage to Satan sin & fear. These the miseries rather than causes of our captivity. It is to the broken law of God. & what a ransom

Ye were not redeemed by silver
& Gold, these very precious
yet compared with that precious
precious blood are corruptable
things. The worth of ourselves
to God might have been secured
by dooming half to dungeon
for ever, but to satisfy his own
divine justice. A Christ to ancients
prefigured 1st to be Ransom
2
3 that the ransom by his own power
4
These are all fulfilled in him
A real transaction, no figures
It was an awful
Results 1 Have liberty
2 Never return to yoke of
bondage 3 Always wholly
at the service of the Redeemer
So with Christian liberty
Ye shall but are bought
with price & shall live again
return. The man that returns
gives proof that he never tasted lib
erty. Every thing than can lute
into the service is due him
in gratitude. One grand peculi
arity. It always seeks to

reproduce the likeness in all things but the unknown as self denial, perseverance, individuality, eye single to his service, sympathetic fidelity in this service, rejoicing in the success of others & Heaven.

That wh distinguishes us from rest of mankind, & all other rational beings is that we are redeemed. Others owe their exist to him & in him move live & have their being. Others also are the children of God in a certain sense, for God is the father of all men, & are objects of his beneficence. Again all rational creat are subject to his moral government

We alone are redeemed - the purchased ones, & the peculiarity of our relations is that which it is necessary for us to recognise in order to carry out this - viz - must christ antly feel & realize that we are subjects of Redemp

We are in captiv to Satan by nature. That is in the power of Satan - he could do with us just what he please. Now from this bondage it was impossible that we should be redeemed by any Recourse of our own nature! Involved in captiv to Satan was Capt to Sin, this was grounded in our nature! & Recov from it hopeless in ourselves. We in bondage to law also. Law Christantly demands that we perfectly obey its precepts or suffer! & thus we were very constantly under & our condition absolutely hopeless & from this we have been redeemed & by the L Jesus Christ only. No creature nor God himself have not redeemed us, because it was necessary that I should be suffering & blood, & this could not be from God as God. There is but one object & one person in whom we stand on the peculiar relation

of redeemed, He took upon himself our nature to redeem us. We cannot feel as the redeemed must without recognizing Christ as God & man. False religion leaves redemption out but it is false. This redemption makes our condition higher than that of Seraphims around the throne.

This teaches that we are not our own, but the incarnate Son of God is our possessor. Which we are so often called in epistles the slaves of Christ. This may appear harsh, but perhaps there is no more dear word. Twist it as you will, & the harder you press it the better. We are absolutely his, body, soul & everything because he has redeemed us with his blood. If so then we are bound to consecrate to him all our resources, all the members of our bodies, & all their power & all our spirits also are

to be devoted to him
This debt greatly enhanced
by the fact that the price is
himself. The Angels desired
to look into, we ~~can~~ do not
can not comprehend this
that the infinite God should
give himself for us. - Giving
himself for us included his
humiliation, subjection to
the law, & offered to suffer, in
the sense of penalty, its righteous
demand. The Lord of glory
was crucified, God died, not
that the divine nature itself
but that the person of whom it
was predicated suffered
Price of our Redemption is be-
yond comprehension
As it is our greatest privilege
to be redeemed, we should
bear in mind it was by Christ
Hence the unspeakable ingrat-
itude in giving him an divi-
ded service. The end of
this is that we might glorify
God in our bodies, that if
when we regard them
as the temples of God

Also said to glorify him when we do that which will honor him, but highest end is to manifest to all principalities powers etc the power & glory of God the redempt of sinners through Jesus Christ, whether it is the thing & only thing for which all things were created, & all angels were created to this end that they might admire in this work. whether this be so or not, still it is plain that all other things are subordinate to it

This would be strange, looking at it in our light, that he should be so exalted as to enlighten all nations, but must not put on this ground for the person of the Redeemer is made prominent. The fashion of our L. & Ex. My bringing in conjunction the hinkafe & divine nature to this is the final end of Redemp. Hence very important that we should have sight

up in our thoughts, aims, deeds. Let us once try to realize that we are redeemed & constantly & we will live differently. Not merely that redemption is possible, or that Christ Saviour will redeem us but that we are redeemed. Let it ever be sounding in our ears at all times & in all places "Ye are bought with a price" 89 Hymn

Chapel Service

52 Hymn John 8: 34-36 Sept 21 1834

Dr J A Alexander

Bible truth anticipates all circumstances of life, wants, trials etc, besides the constitution supplied there is another use as types of the great Life giving symbols to show forth moral evil, man servitude

1 great frequency in

2

Bible measures the value of men by their bearing on spiritual things

Man tends has to change his external condition but & then to tend to spiritual things but it the opposite But there is a bondage that we must break away from the servitude of sin. Let us look away from the temporary bondage to that of ourselves. We who are not the servants of God are servants of the same master. The form various but all to the same master This servitude universal sometimes under form of subjection to our fellow men & terrorized law - the lowest bit of bondage Natural propensity to forms to good works - from the fear of punishment, death. Spirit of man naturally that of fear. These only differences of slavery to the law of sin. We must observe well the cause & effect. These do not the bondage have its origin, drawn

as an illustration from natural bondage. Origin of Servitude - in Mildest form, a voluntary service. 2 imprisonment 3 captivity. 4 Sold to slave. 5 worst born to a slave In case of Spirit bond these all coexist. 1 by volun contract. Life & death set before us. One as wages, the other as a gratuitous gift. Sinner has his rights but may assert it is death & hell. Judicial 2
sentence. Awful truth that sin may be made the punishment of sin. "Gave them up to a reprobate mind" Conquest 3
Satan has taken us captive Satan uses stratagem & we must seek to recover ourselves. The apostle speaks of being sold 4
under sin.
Another shade of darkness warned to fix the picture. We are born slaves, if not slaves by the above we are far worse of hereditary slaves.
Character of this captivity II
1 Freedom from righteousness 1

only way. "Ye were sight-
whom servt of sin"
2 A state of illusion, they
think themselves most free
when most abject in slave
3 A hard service & full of con-
flict, between one sin & another
& full of disappointments
"ways of transgressor hard"
4 Laborious & fruitless.
"What fruit had ye in those"
5 Full of shame No honor or
rise they could bear hardship
"the gall of bitterness"
beyond these an awful future
of progressive wickedness
6 tends to death, "For the
end of those things death"
Deliverance possible even
from this bondage. There
is a Liberator "Preach deliver-
ance to the captive"
He is also the "Liberator"
"Spirit of Lord God is upon me
Movement of Christ, & effec-
tual working of the Holy
is also dependant on the
"living will of God
He is affected to be, the

truth, sin by his own blood & Spirit by his truth
The terms! 1 Contrition on the part of the captive
Ch is the humble & contrite
2 Repentance 3 Obedience
& 4 Continuance in it
The liberty thus gained not a reward but gift
This is a hereditary gift
explained by gospel christ of a 2nd birth! This as real as first & as glorious as the ch is ignominious
This should be kept in mind as the Roman Governor to Paul, "With great sum bought"
Nature of the liberty itself
become the servants of righteousness. Freedom & servitude coincide but now different from the other servitude. We have our freedom to holiness.
Freedom from men & yet slaves to God. 3 tendency not to licentiousness but to holiness - advancing holiness
Lessons 1st = 1 Cor 10:12; 2d Ephesian 6:13
30 172 Heyman

Sept 21st 1856

That we might receive the promise of the Spirit through Faith

380 Hymn. verse. Gall 3:14

Dr Alexander

Revealed Religion has been made up of promises & prophecies. Christianity, Religion of Nature in all its distinct forms is not a promise. Compare Old & New Dispensations and see how much larger are these elements in the New. The unspeak gift of Christ & promise of X & HS the two great promises of the old. Saints lived in hope founded on the promises of God. No promises but those in the OS. & these the work of the HS. Yes. Christ the Author, & the Some other passages he is represented as the subject of the promise. Thus a Divine Person promises another & the Christ is Person. Consider what if we erased only these passages of present inferences the Christ gift after the ascension of Christ

much more precious than
to need stand it as the promi-
se of spiritual things. Con-
sidered based on Faith that the
things-gifts are spiritual in
Christ Jesus. These two great
gifts are inseparably connected
never contemplated to be separated
one from the other. The catholic
nature of this promise even upon
the gentiles. We ought not to for-
get the great stress placed upon
this gift being extended to Gentiles.

Dr Hodge

often consider evil of Bigotry
a part of Unitar that they do
not recognise the unity of the
Trinity! The unity of Trinity
is doctrine that regulates the
spiritual life. This Unity
implied in that System which
is the object of Christ's will
Father and God so united
that one cannot be acknowledged
& served without serving the
other. In come in the world
to perfect the great scheme
& that because it was the
necessary from our needs

in that Covenant & the great promise was the H.G. Peter in the 1st Sermon touches on this very point. ("Received from the Father the gift of the H.G.") Xt himself promised to send the C. The great promise connected with the Advent of the Spirit was the effusion of the H.G.

1 The gift of the H.G. is due the death and Mediation of Christ. H.G. never visited the fallen angels but in as much as X died for us the H.G has come. This the great good we owe to Xt. Suppose Xt had purchased for the dead anything but life what would it have availed them.....

2 Christ Crown in our nature sitting at right hand of God is the immediate Giver of the H.G. We the infinite resources of the H.G are given to Xt to dispense to whom he will. It is to him then we must applying for it

3 The Atonement & Redemption are of no avail without the H.G. No difference between the

redeemed & unredeemed ~~to~~
until the H G is sent by the
power of the L Jesus X.
The H G is voluntary in 4
coming to those to whom he is
sent. This truth teaches us that
our obligations are not to one person
of the Trinity more than others
Father Elected; X redeemed &
the H.S. sanctifies, & each
must have the work of the other
to make the work complete.
Perhaps a tendency to make the
2 person the subject of exclusive
worship. This the case with the
Nicodemus.

The inward or subjective work of the H.S.

Regeneration, Quickening 1
Man represented as dead in
sin. This in fulfilment of
the promise of the L Jes X that
those that were in their graves
should come forth. Refers
not only to future resurrection
but to present Spiritual re
Reveals to us the Son of God 2
This so essential that in L.S. it is
often put for the whole work

Paul's conversion. Such the ef=
fect produced on the vision of the
L. J. Christ. Humbleness, repentance
faith, peace, love. Here's such
been the effect on you that
you have nothing to ask but
Lord What wilt Thou have me do
2 As when we see the sun we see all
things enlightened by it, so with Christ-
3 ians faith & Repentance. This
* (knowledge of God &c) the im=
mediate effect of the revelation
of Jesus Christ. This not all the
HS does, but he Abides with
4 them. He is the Constant Guide
of God's people. He leads them
("those led by the HS") This gui=
dance with and by the Word
of God. He sent him for this pur=
5 pose. Impards to Children of
God the qualifications they
need for special offices & duties
thus it can now show to me work
to do unto others 1Cor 12:8
6 Transformation Transfor=
ming the soul into the same
into the image of God
7 (God's principles have not to be
Enumerated) Spirit

glorified. Clothes them with celestial beauty, which consists in likeness of God. This extends not only to soul but also to the body. These things we owe to the H. G. as much as to X. & therefore our obligations just as great to H. G. as to X.

Another truth flows from this subject. & that is that our dependence on the H. G. is perfectly absolute. Without him we are dead. Analogy in H. G. as Christians as on God as Creatures existence, faculties, use of those faculties, results of them, dependence of the Believer & the Ch is absolute on the H. G. Let H. G be withdrawn from a man & his whole spiritual life is gone. These truths should govern our lives & conduct

2 Remark The work of the several persons of the Trinity are inseparably connected. Sanctification test of our reception of the H. G. And it is the seal of our salvation

16 Heym Ogden

Chapel
1136
Dr McGill

Sept 28th 56
11 AM

This last year's
Campe of Faith & proof of God's
of Providence & of Scripture
I should write the important contained
under this passage
I should pay on the
grounds of the passage
Does not which Christ wrote
not Sin of passage in proof
Nor does it intend that he ought
not to Commit a Sin
Nor that Christian Sincerest prayer
by the use of Means can obtain
upon this nothing
Nor that the Belief Gospel
not Commit Sin so that it
is unknown experiment Christian
in this life for this reason Christ
dwelt the S.S.

Dear Madam
I hope not sin with presum-
ptuous desire - Sin Christ will have
habitual dominion Get grace
to distinguish from the heart of
Sin & that is so not only in
Mr Mason & Cook wide Nor River

In the neglect of Brown Darwin & we do not with the Wise will be the desire for a Selish

(2) Will not be found in the Brown Cognition of Lion While not premeditated & carry one Lion-Animal Believers ~~Fain~~ have fale into Lin but they are but temporary & from Lf.

As in sugar mellowed wisfan the weaker plant will at times gain some advantage, so will Lion & gain recognised advantage

This commission of Lion is always with Longe Element

2 Later born of God Bear not Lion unto death with final Unfruitfulness. This abiding a fig of Spirit a part being part for the whole. Gal 5:16

This simply corroborated in the context

III Massers

1 For his Seed remaineth in him - as the Seed is germinating before Seen - as it comes with great or less Experience according to advantages, but after all the Seed remains the

2 Reasons for [illegible] [illegible]
[illegible] — [illegible] [illegible] —
Quotation — Book of Job — The Cross
Can not [illegible] the effects — Christian
Can not take [illegible] Cross from
Somebody, but you can not lift your
Somebody like your Cross. Say that
the Left Hand Innocent of Cross
in [illegible] Sermon

Before Christ safely [illegible] [illegible]
The Covenant well ordered in [illegible]
The 1st Covenant Sermon [illegible] not
the Clause of ~~[illegible]~~ Perseverance
Let Sermon the life is [illegible] it is
such with the Crowns of Righteous
faithfulness "I guard unto them
divinely [illegible] Let [illegible] [illegible]
[illegible] the name of God be [illegible]
to depart from the Virginity, [illegible]
for this can not lead to Liberalism
[illegible] is the opposite doctrine that leads to it

How attractive this teaching is
Nonsegregated men. One believe
[illegible] your whole [illegible] + you are from
[illegible] Incomprehensible [illegible] [illegible]
[illegible] away etc

1210 Hayes St

Conference Sept 28th 1846

Br McGee

Ministerial consecration of some made by the Holy Spirit & Call. As an intimation to the consciousness of any one, that this is a consecration to him, & the mode of it the same as the revelation of him other duties & extreme enthusiasts and formalists. Some one is predicate instrumental in bringing these revelations is God & God, often sadly overlooked in life. Some read & pondered, this would be less probably in the subject of the wishes, necessities, demands of the Ch. Sister & Bride say come. The Ch in the house, as Mother's wishes & prayers. Because it's not been attended, is not therefore to be wholly cast aside. Ch might pray, urge, entreate & aid instrumental made to the ministry Jeremiah Scolin Minister younger in ministry against his will. Author of Commentaries on Revelation Talmadge Head burdens also brought in

Ambrose, Calvin & J. Knox
3 The prohibition of gifts suitable
to the ministry. The author's
profession of gifts be one in the
Church presents strong evidence
that he is called to it.
Idea with many that they
are safe in declaiming upon
in-place of unfitness. As
much as the Church has been
cursed by men in the min-
istry who had no call, the
country has been still more
cursed by very made talent.
For instance Aaron Burr.
No one standard can be laid
down to guide the office
of evangelism. No example
is to be the standard for us.

Dr Hodge

Have decided a Course in as
it is a [illegible] on one hand, & office
on the other may be a [illegible]
to some generic idea.
[illegible] seem to be the [illegible] of [illegible]
this idea [illegible] terminate [illegible]
are its [illegible] & [illegible] offices
and the community [illegible] unite
to get rid the [illegible] [illegible]

bitarily, it is neither prerogative of the church, it is under stand is to those who are candidates for its membership or not.

3. The spirit dwells in our Church is to each individual member or a manifestation of the spirit. These consist not only of divine gifts but also of offices.

(1) If this is a correct idea of the church it follows in the (1st) place that no man can make himself a minister. The ministry is, not a thing acquired or assumed, but a gift. (2) A perhaps preceding the previous. No man can be a minister of the church, that is not a member of the Ch. This excludes all the unnamed.

(3) The church itself can't make ministers, more than the body can make an eye or ear. (4.) The source of a call is the H.S. dwelling in the church. The recognition of the church or voice of each member can give a man a call.

(5.) Whole business of a call, in with reference to the church & individual is to determine whether one

[illegible] [illegible] of the H.S.
What is the evidence? Qualification
lines in life. What calls the eye
to be an eye? Is it not the pitiness?
What is this Qualific? Why everything
that is urged in a call.
1 Regeneration latent or grounded
2 Education 2 Practical or Practical 3 Moral
Intellect Mental ability, Knowledge
Orthodoxy, 2 Gracious = High
[illegible] of Love Desire
for, [illegible] of men [illegible]
the Price of Man [illegible] At the
[illegible] responsible
3 Bodily Physical
health & power of Exposing
Mental [illegible]. Now all [illegible]
that there are many
Ministers who have no
such inward call.
So there are many un=
regenerate Ch Members &
We must treat them
as such for we can not
[illegible] judgment on them ourselves

willingness to go anywhere or suffer any thing for the Cause. If a man is ready for it that is not willing to do a little thing into this Cause

[illegible] for a person to
[illegible] if [illegible] Cause, and the
[illegible] people, to [illegible] it [illegible]
[illegible] [illegible]

[illegible] is sufficient for the things
But we know that the universe=
ion of the world is that the power
ruler of things are upheld & if
the Divinities is the ocean of the
life, then what a responsibility
is resting on them! The Compa=
rison "What if the blind ~~or the~~ man lead the blind
both shall fall into the ditch shows
the fearfulness v. ir. 4914

Q. Why is [illegible] a Christian
Thanksgiving Nov 20th 1836

I. Of [illegible] 5:15
I Scripture, II extent III reasons for
II (1) Habitual (2) always expect fin
gratitude. III as a Possession of
Institution, Nation & Church
III (1) Because of his Godness
(2) wise (3) Sovereign (4) Faithful.

a conviction of truth founded on testimony!
That conviction of things not seen founded on word of God

If merely founded on the legal

"Live by faith, walking
I ~~rather~~ what we have by conviction of the truth of these things — We must have as firm conviction of things that we do not see as those we do, or else faith cannot live. Though this often seems hard yet it is not unreasonable for the evidence is as strong in the case as the other. Speculative philosophy would make us believe that there was no argument and our rule ground of belief is on the testimony of God alone, but that we have in his word, it is accompanied by a power that is more strong, the conviction of a truth that hears demand is as strong

as any external thing. Therefore literally true that we have as much evidence of the one as the other & therefore we should have as strong conviction of the truth of things unseen as those that are seen. This is only acquired in two ways. 1 By prayer. Lord increase our faith. It is our great defect, the weakness of the principle of life.

2 Bringing the mind into contact with the evidence of truth. The moral evidence is not merely explicit as in the historic tests but moral evidence is in truth itself — This does not exclude the H.S. for the H.S. works through the truth. If you want to feel the excellency of Jesus you would contemplate his character thus with spiritual strings. When we complain of coldness, shows that we do not give habitual attention therefore employ

2 That these things have a predominance of our thoughts for our thoughts make up

A great portion of our life
effort from [illegible] the spiritual
Orientation the things of the flesh
+ the things of the Spirit. Is be
Spiritually Minded is the inclusive
as an essential element the
Orientation of these things
which of these worlds employ
our thoughts most
Which has the greater influ=
ence over our feelings? Our
affections? Which get priority
the Quest decides itself!
If we are born again unseen
things will control the out=
ward manifestations of our
lives. Has with kind of Sort=
things of God. This is indeed
a less difficult life, [illegible]
by itself, the other is [illegible] + [illegible]
consistent. Cherishing + it is worth
of this effort. The teaching of the
Sermon Profitable Aspect + Transient
are the only not permanent
things. The practical result is only
a fair [illegible] Show. It is a [illegible] of
the Unseen things are the [illegible]
therefore they [illegible] employ our most
2 accompanying importance of the
3 Things unseen to our higher nature + Conti

4 Given [illegible] things [illegible] to be felt
things [illegible] higher [illegible] is [illegible] - [illegible]

Chapel Dr Hodge Oct 12th 1857
171 H 12 mo. 3:16 1857 H

Dr Hodge. Importance of the works of God not to be estimated by the Theatre upon which performed. We may well suppose that the announcement to Abraham filled him with astonishment. The plan of redemption may have ~~[illegible]~~ not have been revealed to angels faster than to man. The revelation of it was very gradual as tracked in Genesis. And in opposition to these he was represented as already alive.

It must have been a special trial of faith to Israel, when there people prophesied one thing & their another. This should lead us to place implicit faith

Let incarnation the key to all the ancient prophecies & their solution

Incarnation

Perfect, divine, human
& but one Nature
1 Perfect divine Heb 1st

contains the title, attribute & worship proving him truly God, but he was no less man. He eat, slept, grew in knowledge & wisdom, rejoiced, wept, sorrowful, angry, lived all the life of man & it is not less clear that He was but one person, one individual. He always speaks of himself as I. No doctrine more clearly revealed.

Two other sources of proof
1 John 1†. Those passages in which it is directly asserted
2 Those in which it is assumed. The love, faith, obedience
(† also 1 John 1. Paul says God was manifest in the flesh" Peter says He heard the voice of God saying This is my Son) Claimed by Xt. Can in no other way be explained. If the soul & body were not recognised as making man would be contradiction, for we say he is mortal & yet immortal; is a spirit & yet has a body. That cannot be

not enough to say that he is God, for things attributed to him more than to God not Man, for he has more than men, not divine soul, in mortal body, for he had a rational soul.

It is obvious then that nothing but the doct of the incarnation can explain or justify the language of L.S. importance of this doctrine. We are in no small degree indebted to the incarnation for our knowledge of God & his purposes. John 14. the God in his own nature inaccessable. He has made a revelation by his works, but this obscure, so we cannot judge a Man's character from his works,

(4) by opening our nature & this is not been done. Father in me & I in the Father we are one John 14. This not a transient revelation

for he appeared in flesh
2 With regard to the certainty of some of his attributes
(a) His forgiveness of sinners
3 With reference to the whole economy of redemption.
It was necessary that some man should suffer, but no mere man sufficient, therefore it was necessary to be combined. Therefore our righteousness is the righteousness of God
4 His sympathies with us
"Ye that sanctify & they that are sanctified are one"
This doctrine therefore has been on one hand, the great offense of the gospel & on the other hand the source of all vitality
To recognize it as our God & Savior is the great test of ~~salvation~~ conversion
Dominion in of Jesus Constrain me? This the great & only requisition to preaching the gospel. The love of it is the great distinguishing & constraining influence of the Bible

1915-16

A Call — the Missionary Work.

305 H
Dr Hodge

Mark 16:15 Tuckahoe,
Oct 12th. 1850

What constitutes that call.

All personally & recently heard that that work is not to be considered as distinct-work, apart from the general work of the Xn. The whole world was orig given to the Xn, as a portion, & when at first set his followers, they were to go all parts of his possession.

When we are called to the ministry, we are to hold ourselves in readiness to go anywhere. Like a Soldier, He can not say where he will go, or suit his ways to his preferences.

When man seeks the Ministry he has enlisted under Christ's banners. If then rally ye = selves itself into an Ecclesiastical must to cities, whether shall it go to city or country, East or West etc. Decided the same as any other

(1) Taken for granted that God has a purpose in view

2) That he reveals ~~his~~ ~~the mea~~ his purpose, to those who are to be the means.

(3) That the way is such that we are inexcusable if we do not seek it out.
(a) That he has such a purpose may be inferred from his general providence, of the ordering of the tides, the ordaining the means of life, from the matter of chance that we were born in this country — not a matter of our own choice that we are here appointed. but it is because he has willed it. Therefore we should not doubt but that he has a will for the future also.
(b) It may also be inferred from his headship over this Ch. He gives them the gifts for every work, analogous to the building of the tabernacle. & now at by his Ghost, dwelling in his people, gives them gifts for their work.
(c) It also tells you that the spirit guides, This relates not only to the truth, but also to external actions
(d) It stands in special relation to his Ministers. represented as stars in his

right hand to which he assigns
Elders, equal Ambassadors,
Soldiers, Laborers, therefore
plain he has a purpose
with regard to the Ministry
) The fact that he has a pur-
pose, takes for granted that
~~we~~ God will reveal it to us.
We find that in Christ he did
reveal himself to his prophets
sending one here, another there
Not to be inferred that he now re-
veals his way in same manner
so to preclude the necessity of
searching after it. The fact
that he has a will, does not
preclude the necessity of self-
examination. He does not
reveal it so as to preclude all
possibility of mistake. A man
therefore may mistake his call-
ing even to the ministry
so also on the work of missions
Result of this mistake therefrom
disastrous. It is one that never
can be remedied commensurately
so with the ministry — so with
the missionary work. Therefore
important that we should examine

as far as wile express intention
so far it will be carried out,
but as far as it expresses the
perceptive will it may be mis-
taken. If a man mistakes
his duty then he is generally gone
How then does he know it?
(1) By his inward dealings
(2) Outward dispensation
(3) Those spiritual gifts & qualif-
ications necessary for his work
If there are special qualification
necessary for the Missionary work
they will be given to those that are to go
Hard to see wether there is
any special intellectual or
spiritual qualification necessary:
some men found difficulty in
acquiring the language, but
this is more indeed than
rule. as shown the experience
therefore a man not to conclude
that he is not called because
he can't acquire the language
again so many departments
that a man can be useful
without acquiring the lang
but this is the exception
(3) This rule often addressed

to their understanding?
You ask where to go? God
tells you look over the field
for yourself. There's China
with her millions, India
benighted & Africa with
her stations here & there like
light houses. God's appeals
to your common sense. See
where you are most needed,
where humanity speaks when
you can be most useful. If
a man wants to see when he
is go, let him open his eyes
Therefore if a man is called
he is generally called through
his understanding.
Sometimes through his (c)
conscience. What is it makes
you hold back, shrink from
it, etc & if through these
he is led to examine the
subject ~~thoroughly~~ conscience
leads the work or any field
then it is God's call
Again by exciting a strong (d)
desire, a special interest
etc. If God thus lights
a fire you may be sure

2 (a) Outward - (1) by taking
obstructions out of the way
as health or strength taken
way providential indications
that we are not to go.
(b) Again Parents depending
on them or other moral obligat
ing a call to remain at home.
Suppose he removes all these
hindrances, then if the ex-
istence of these hindrances shew
that it is not duty to go, if
these are removed, is it not
a clear that it is our duty to go,
and that it is God's intimation to that effect
(c) Again often sends them
particular external calls
some friend goes to him & talks
with him & urges him to go
then it is a call, that is one
of the ways God uses to bring
them to the path they would
go. I doubt not there are
many in all parts of the
field, who have gone, from
no other reason that the sub-
ject was presented by some
friend
(d) at other times they ex-

not so frequently as it should
God sticks up his CH to send
out men. Thus with Dr
Duff. It was the voice of the
CH that called him out, & (1)
perhaps he has done more to
alter the destinies of the world
than any other living man.
Thus it is with the Moravians
analagous to the case of the CH
to any other office, the man
may feel his entire unfitness, still it
imposes upon him the duty of examination
Duty of every one with refer
ence to this matter is very plain
This a question to be decided for
him, rather than by him, that
is it is not optional with him
to say when he will go. As the
soldier is not at liberty, to say
where he will go.
And again if you attempt
it then God may give you
your desire, but accompany it
with leanness. Your safest, & happi-
est way is to follow his guiding (2)
& cultivate feeling of entire
submission with reference to
it. And what will it mean

me to do. Place yourself entirely at his disposal. I pray him to send you where you can be most useful. And if your only ~~duty~~ desire is to do his will. You would naturally seek to go where there are the fewest laborers

(3) 3 Examine. Don't let yourself drift along. Like a boat drifting down a stream may point some little inlet to their lodge. But you must examine, must investigate

(4) 4. Keep your mind ever attentive to his leadings. He does not give his light all the way through, but for the present if a man comes to you, or a missionary friend invites you regard it. It is the method of call. If we had more spirituality it would take a great deal of reason & argt to make a man stay to home. The desirableness of this life so much greater than that at home, that it is singular that any should want to stay.

(1) For the mind lays not his strength out in a single

parish, but lays foundations for a whole nation that will take through all time experience of all kinds, that (2) they would not change places with any ministers at home. Their position so much (3) more favorable for spirituality. This life, is the life of God in peculiar degree, probable the reason why ministers, doing his work, attain a spirituality that scarcely ever reaches in this land. Further it (4) went only for the promises actual following all giving we 577 would be unspeakable gift, for unto them is the promise of a hundred fold even in this life

572 Hymn Hepburn

II Outward dispensations

(1) Necessary gifts & qualificat – Language
(2) This call often adapt thro' understanding open your eyes & look abroad
(3) thro' conscience – why shrink
(4) By exciting strong desire or special interest

II Outward dispensations

(1) By removing obstructions (a) as health (b) or dependance of friends
(2) Sends particular or urgent calls thro' friends
(3) Sometimes thro' call of ch
(1) ~~This~~ A person not at liberty to go or stay
(2) Cultivate feelings of entire submission
(3) Examine – don't merely drift along
(4) Keep your mind ever attentive.

Chapel Dr Alexander Oct 19th 1856
Ps Rev 14:12 464 H.

No more melancholy proof of the alienation of man from God than the perversion of their moral judgement. Most familiar of virtues decried by the world is the Christian Humility. Another virtue is the grace of Patience. We do not only belong to an impatient race but also age. Need not stop to prove that patience regarded as a virtue by the world but yet as much set forth in it as the other way.

Humble submission to suffering & perseverance in the path of duty.

Patience not mere resignation or perseverance in the path of duty but both combined. It means patient waiting on God. + waiting for in trembling expectation to hear my for his promise.

Patience characteristic of Christian religion. Necessity of it frequently

Celestial in St. Examples St.
This part waiting on God, not
only acceptable, but as the
source of Spirit blessings, as
strength. This is St. represented
only as prove a patient
reliance on God.
2) Patience also the high way
perfection. (3) Only security
against disappointment of our
highest hopes. even of Eternal
life. The very strength of the
spirituous shew neither. Resig-
nation fortitude or perseverance
but shew a resting in God
waiting for Him
Is it then a mere passive
resting? Apostle says "be not
slothful." They are not mere
negation but are incited on
by the Love of God.
Obedience to his will an
necessary condition
neither, inactive or lawless
zeal, then. but the same
tendency to extremes may
make them rely on their
obedience, but it implys
renunciation also

Patience not a quiet Endurance, but quiet expectation not of fearful judgment, but of hope. Faith & hope essential to the patience of saints not a vague, hope, but a specific trust. — a personal object. It is patient waiting for the Lord that implys loving, obeying confiding, praising Him

Definite object of Believer Patience is the assurance of final salvation, but must have a just apprehension of the way in which he can justify & be just. Must not only see God as He is in himself, but also as He is in Christ. State of Believer is one of Rest in God, active, obedient willing, constant, persevering. Whence does this patience spring? From belief, Love, & hope

Faith lies at the foundation. This effect produced trials working faith, an external preparation and this from above — the H.S. — Then is a patience necessary to Christ life — a patience that is a rest in God, diligent loving &

1 Some of the things indicated
of P wholly inapplicable to
these regeneration
2 The higher sense includes
the lower. This the only certain
unfailing source of Pati
Patience from prudential
motives or control can nev-
er rise high than its founta-
in - the heart, but let this
heart be broke & made cru-
shed & let it be revealed
in all his sufficiency.
Let his love be felt on his
heart, let obedience be his.
let hope be his. Let ~~their~~
thus rest on Christ & then
we will exercise full patien-
ce. To fulfill the lower forms
we must feel the higher
& then shall we exercise
the lower as well as higher
Let God direct our hearts
to the love of God & patient
waiting for his Son
17 Psalm

19 Secret Sins

#19 2 part Psalm 19 vs Oct 19th 36

Dr Alexander Anderson

This peculiar of book
S. 12. not only for instruct of the
Heart for Attaining perfitiency forms
these two Chapters in connection
in opposition in and here between
faults. Secret sins terms
in the phrased means those con
cealed from anything men, but
but not the meaning here, but
hidden sins secret to ourselves,
the evident from being placed
in connect with presumptuous
sins are hidden from ourselves
hidden man be in darkness as to the
true character of his actions in
the light of God. Secret sins
spoken of as things which persons
in question as opposed to
to be willfully [illegible]
cleansed - [illegible]
both expiation of guilt & sanc
tification required [illegible]
connect between secret
sins & errors. To apt to run
in errors or not serious in the mind
or lead to sin, our both of

these are singular. Therefore should
those not that lights are wrong
application of this last idea of, While
sin always the same, remark
ret that diff class of men have
diff sets of temptat. One class with
den vice, other men free from
this form, they have insidious
angers & temptations which is
much more dangerous & deceitful
least by. Open & concealed or am-
uscade of warfare. This danger
belongs to us. & perhaps no greater
reg lect of Christians than with res=
pect to these sins. That is why
cent because so little known
no more painful sight than a
man declining in spirituality

Dr Hodge

We know sin the most awful
thing in the universe of God &
most dreadful thing that can
befall a rational creature is
to be a sinner. Most strik=
ing indication of our fallen con=
dition that we can speak of it
with so little feeling. The hold
ive take of the Bible & our appreci=
ation of it dependant upon our

Rooted of Sin. 1st Class of men
look upon Sin as something ex-
ternal to themselves 2 as some
thing like a moral deformation
but it is only when gospel sheds
light as to its nature that we
can appreciate the plan of Redemption
This shows in Eden Heist & the
dig forms of error Gnostic Pelag
What is Sin? 1 In its own
nature? 2 What comes under
the Class of Sins

1 What is sin in its own nature?
it can be defined & analysed
It is moral evil. Known intui-
tively. We abhorred primarily when
we saw God, far more practi-
2 cal to find out (2) what is in-
cluded under it - any want
of conform to law of God -
(a) Moral conformity. Involved
that the standard is not merely
abstract, not law of reason, not
the rule of expediency, but the
law of God
(b) another practical truth. That not
necessary in order that it should involve
the intention. not necessary to deli-
berate intend to sin.

If all want Conformity the nature (c)
Lin it is that law itself, it is
not according to our model, or Re-
vledge. Thing not true or false
cause we apprehend it such, It
true or false in its own nature
this Enlarges the Sphere of our Sins
unmeasurably. There are ~~things~~ Sins
that we never think of. Sins
the very worst men think
themselves of times the best (d)
That our Sins not merely our
acts, or the absence of good is
vil. The absence of love, hu-
mility, zeal &c are sins in
the sight of God
Character of act does not depend (e)
on motive. Motive of an indif-
ferent act does make it right
or wrong, but when you come
to internal emotions the distin
tion dont apply
Obligation not limited by
or ability. True with
gard to intellect & outward
acts that we are limited
but has no applicat to what
is internal or spirit. If you
hate your Broth, it is wrong

whether you can help it or not — Everybody's doing a thing will or not according to his own nature. The law of God is exceedingly broad. Takes cognizance of all sins. Obvious if this be true, that our secret sins not only more numerous but also the greatest. We have no idea of how sinning we are in the sight of God. Large class of secret sins. Those things in which we are mistaken, we think them right. In this class

(a) persecuting sins. Paul's persecution

(b) Bigotry, nearly allied to the previous. They don't regard the state of mind manifested, malignant

(c) Wilfully the conscience. The pharisees have great self complacency

(d) Wilfully all the forms of self righteousness. This seem offensive to God, but secret to the person indulging

(e) Desire of admiration. We call it ambition when it is really pride

(f) Principles of business. Theses judgements are much uniformly determined by customs. They do as others do. Never examine our rules and ask as right, what God commands

Lawyer & more important Class, The 2
obedience of Good. Fruits of right
feelings towards God & our fellow
men. Sins more in number
than the hairs of our head.
Our utter importance to save
ourselves, We really do not
know what to save ourselves from
we are so ignorant. This
should lead us to appreciate
the value of the Redeeming
blood of Xt. If we could do
so as Papists, then greatest
sort of our sins could never
be pardoned, for Man could
not comply therewith because
unknown, Therefore reason
of sacrifice of our plan of Reden
tion, also because it lifts
us up from our degradation
brings us more nearer God
unfortunately with the Son of God.
Remember that all should
bear about is that we are far worse
than we think of ourselves, therefore
above all things guard against self-
probation, Remembering that
our secret sins are the greatest.
5 Ps 5 pt. Evil near of unbelief

Rev. Dr. Hill's Address

470 Matt 10:37 – Jn 21:15

In these passages you have the Response of the Apostles. It is the Love of Christ

The two passages seem to suggest a much influence of Ministers loving Christ, but it is not to be limited to Ministers. In what I shall now consider the 3rd passage without comment as it is too great for the "Amatte ... Uberantha" Love of Christ is the great central principle of Christianity – great distinction now who will stand by his test. There is a point that stirs the Closer than a Brother. We not only bound to him – in that he is chiefest among ten thousand. He claims our love more than father mother, kindred, more than personal ease, yea even more than life. Love must be supreme. Our great evil is that the affections in wrong directions & fasten disproportionately on the wrong objects.

2 Consideration is that in Christ our fallen nature is restored

it is so much overlooked We are
nited with him. Influence of the
emption & the Redeemer Extends
the utmost bounds of Creation
is not confined to this world
John 1:1+14 Colos 1:12
Because of the gt things he has done
is doing for us. & who can num
r them for they are more in number
than the sands of the sea. They are
unsearchable. This is why there
so much of Christ in the Bible
Conference Oct. 20th. 38

Chapel, Dr. Green Nov 22 1857
169 p. 2 pt John 7:17 134 Hymn

If anything truth can be put to the test of proof & it stand it, it is the very best assurance of the truth of a Machine. put it in motion & if upon this test of experience that puts his word in the text

Here is Religion claiming to be from God, & Letter this he bids you try it. None can say this an unreasonable demand, Practical & an has experimental - Solid & Substantial proof

Then wherein this proof lies
From I am in Spiritual Sense that it is true & divine & the man that has this sense in active exercise, would doubts the word's Exist as soon as truth of the Bible

Different truths have different proofs, 3 Kinds. Senses, mind & heart. If senses in healthy condition the never doubt them so also with truths of intellect, the must them in whatever they are able to take cognizance of moral truths. Evidence wh these not is addressed to the heart & unconscious tells us there is

a difference between right & wrong & we believe it / this Pin-
nacle than / the the above, work
written we refer to Mania Religious
Opinion / It is to that truth ad-
dressed to the moral [illegible]

This that must be felt by all
the proper tribunal for settling
the truth of Santy & no person
can thus test it without being
convinced. The author of P.
Assures you that it is true, but he
does not to take it on belief
but to try it for yourself. Some
would let you to believe no wider
or than Religion, for whoever
will come to the [illegible] with a devout
heart will find it both true &
beautiful. The truths of the SS
are self evidencing. If men show
us that they have read the SS & not
found that, we can only say we
have, but let me ask you what
state is your visual organ, How
is it with your moral vision? It
is discerned by nature & [illegible]
[illegible] the Spirit & to hear you
eyes & then these things will all
be plain to you. This Spirit

sight is no delusion, but a de=
ightful reality. Disease organ
ile subject of many discussions
ts in the moral state. Just
can refuse to admit, we would
ey. To the blind man, thousands
ssify to it, & still farther, here
a skillful oculist, who can
ore you & we tell you of time
What he bids you, you must
v, & while you are doing you
ite, see, think of blind man
ite & washing proof of sight are
ropping to reason wether then
was such a thing as sight
e went & done, this blind
way to resolve his doubts
Pharisee's police him with doubt
it he went & done & second
man he said the decision should
rotably, but it is assertion, his
ness, but we would have you
ify it. That is the evidence
of such things, as saying
to a man in a cell that sun
shone out, we would send
him out, this would send
us to jail, it would touch
the heart as well as reason

He would have us made
better as well as know it.
Rather persuades us by our
own sense of its excellence
rather than by ar. to address
ed to the understanding.
In what appeals to our moral
sense for this purpose to win
us to Him appeals to our
immediate experience with parts
is above all cavil or cavil
This not said because there is
a paucity of argt, or that they are
weak in favor of truth of Bible
As opposers of Christ ever attempted
to refute it, they have ridiculed
perverted, but never opposed
in a manly way, but the
world have us believe
on a higher ground. Neither
need we be afraid of objection
but we are not called on to
refute, because we can
meet them, but in accot of Ex
Ex to which I have we rest
is that irresistable conviction
of the truth & excellence of Xty
Letter points to small important
conviction who profess the Lord

of the X an in the integrity of
Evangelists & Especially of
Paul when never could have pro=
mulgated it. X n can not for
the moment believe that they
would send forth Lies
in the name of God. Who
examines these writings,
the effects of it. but sees upon
himself & these are so strikingly
marked, that he can not doubt
it be a delusion it was the high
of unkindness to dissipate it, but
olinesp & falsehood never go together.
Self evident of that & there is of 4
pardon, which it proclaims
then is consciousness enough of sin
in eve Gospel bearer to make him
wish it to be true. Yet may be those
who think inward evi ence fancy
but this is not so, if any deceive
themselves with thought that he is hon-
st believe, this belief is not harmlesp
it might be true, then what. if
not true still benefits the world
Let him make the trial of it
If our gospel be hid, it is hid to
those who are lost

34 Ps. 1st

Security of Believers

41 Hymn Mr Heron Rom 8th

Dr Hodge — Worthy of Rem that the Lord's people seem least sensible for which reason are those that have most power about them, & they the ones give especial glory & power to the gospel. Infidels say this doc of justifi without works is worse than the doc of the Antinomians. So they say that Christ doct of security of believers leads to licentiousness important to be acquain with these doct as our growth in grace, also to be careful not pervert it. What is the doct of Absolute Secur of believers? No when carefully traced as in 8th of Romans that chap often considered culmination of that book & by some of the whole New Test. Verse 1st condemnation. What is included in this security —

1 Never will be condemned
2 secure from dominion of sin, not from falling into partial transgression but are secure from apostacy
3 Also from the machinations of Satan. — teach us that

power of Satan is quite to be dis-
ded, but Christ our Sal has
vercome Satan & his hos to
secure from the Second death 4
They have the dissolut of body
h has been transmuted into a
lesing & security & believe of ex=
fds even to the body, wh is to
e raised at last day. If this
me concern Ch & O, then it is
me concern us individually
When L. says that we are secure
om the law, it is not an account
our own righteousnes - that can not
e the ground, as Conscience tells
s, for the law could but condemn
if we rested on our own works
for when L. says that when we 2
re free from sin, that arises
- anything in our own hearts
ther in whole or in part,
It is as little necess to say that 3
cur arises from any inherent
ower or efficacy in the means
r have not been brought up in
ites or cer ceremonies & we can be
thankful & should be
Still great delusion that it 4
rises pro connect with the Chura

What are the real ground of security?

1 The Covenant Relation & this lies at the foundation of all because God has ~~made this Covt~~ chosen us in X before the world that we receive all blessings Eph 1:3-6 even God, he predestinated them to be the work of X, who came into the world in execution of that Covt. Law does not condemn believers because they are delivered from its demands by the work of X. He satisfies the law for X's sake. Occasion to Atonement

3 but he intercedes for us. Over Him God has given them as a Head, for this end that he might give them eternal life. They kind & Heaven are secured on them. By we could on to believe, we should feel that we have abundant ground of security & confidence!

4 Our peculiar relationship to Him 6th of Rom. Members of X body. Can no more die than X himself can die. This is impossible

5 Spirit of God dwells in them. Principle of life was a new nature. Life of God be lost, but life of the Son in believer

is the spirit of X dwelling in him
This is the reason that Grace can't
erish, for it is the life of God in
e Soul. This Eternal Principle stri-
tro' our whole Constitution
final Cause embraces all these 6
it is hyperbolical, & uncaused
ove of God. Infinite, immutable, in
mpor, unchang, etc. So won-
ful lead to giving up of X
If gives us this, gives us all things
ove of God, is God's love to us in
the closing v. 8th of Romans
If mother would not let her
hild no more would God us.
effect of this doct! Not in danger
Suppose that it leads to giving up
ourselves to sin. Perseverance of Saints
a preserver in holiness, Antinomian is a security in sin
It is from entire overlooking of that
doctrine that say it leads to sin, for
it prevents sin
to legitimate effect to the 2
Means of securing the doct.
What effect up Paul to teach by
why it was this doct, "There is now
no Condemnation" If you would
know the effect, see how your

Now [illegible] Our [illegible] to "the Rem
Doctrine of Predestination is a wrong
system of Philosophy. It is hardly above
Rationalism. If we are good & will
love us etc. but if. teach the
very reverse of this. God loves us &
our love is the effect of his love towards.
3 Produces a Filial Spirit. Our
Love of Par not depend on Love of Child
& Love is not depend on ours.
Willingness is dependant on Adoption
4 Alacrity & Zeal in Service &
inclined to exertion as are as prospect
of success. It is in same proportion
that have no Spirit to work unless
& had promised success.
How can we gain this Security?
Whom God first Chosen he Calls, vocation
void of vocat is nothing. Only possible
way Christ is to Keep our hearts in love
of God. Our only Evidence is the Indwelling
that we have Christ dwelling in us
"As soon as we go to Sin" it is like
putting out a Candle 318 Heyn

[illegible] McMillan Galatians 1.12

[illegible] Hodge

As said in L concern
[illegible] per might be certain on 1 page
[illegible] the order has exalted our
[illegible] our Ten would be [illegible]
[illegible] Comprehension. Just show
[illegible] only, its written Convic that in p
[illegible] & L.S. are not to be [illegible]
[illegible] to the space occupied
[illegible] permanency & power of Ord [illegible]
[illegible] circumstances, of its institution
[illegible] of occasion, [illegible] Ministry
[illegible] the Commission would have
[illegible] sufficient to have [illegible]
[illegible] impressive in Paul's
[illegible] of it. "Nor was he rec
[illegible] the account from X. himself
[illegible] that & was fit to make an
[illegible] revelation & that of a
[illegible] kind, for see Rec
[illegible] past historic events. Location
[illegible] striking illustration
[illegible] Oxford Regarded it as of
[illegible] importance "to the
[illegible] & the use & the purpose
[illegible] this fact was in special imp-
[illegible] to the claim

It was the high or on the Grand Lutheran
the full view of all the Pole & the other
nations going around him, he in
stituted this supper. Every act
has its weight & significance.
In order that Christian should
make due improvement that we have
rightly sent view of its nature
Nature of this Institution
2 aspects Exclusive 1 Exalting
includes & 2 depressing sin
It has been exalted as in Rom
Ch to perfect idolatry, not only
as a sacrifice for sin but transub-
stantiation Body, soul & divinity of
Christ in the wafer. — & then adore it
to some extent in Lutheran Ch
This fearful perversion of word of God
is idolatry, it bow to gold calf which
was but the medium of worship,
Jehovah, how much more when the body is
Lutheran Ch in German there is
a literal prostration of people to the bread
This only on form. It is also
assumed to have a supernatural
power, giving life to body & soul
In Romanism these & many
go to other Extremes. Look at
it in an ordinary sense

L Supper was nothing more
an participation our allegiance ?
The voice, L Supper is
a participation of body & blood of
It is an appointed means
by which we [illegible] body of X

Communion & fellowship of
me

first teacher as to the Origin
to Communicate his teaching
Respecting the Importance of it
he is perpetuate or of perpetuate X
and of Christ as a Memorial for his
Disciple Christ & many Matters with
his Disciples. Let the Lord say
to our Souls, If he Now Head of
a Church of Christ have been Convinced
by the Spirit of Christ, Orson Pratt
says parts Every Man & Woman who believes
it for Salvation & Christ
By Baptism of Fire Can but
witness to X Christ perhaps in our
Day & Age, I think it is a Pitiable
Condition the Home Lord is so
Convinced as Christ X desire
for Learning

Inference from above, Great
Comfort comprehension of 26 Verse
to come out incidentally — if God
hath not been the Concept we should
never have thought here & [illegible]
[illegible] as to Verse [illegible]

(1) Very great guilt incurred by eating
unworthily

[illegible] not [illegible] they were
as guilty as those that crucified the
Lord; the dead [illegible] there, but
that they partook guilt in Christ's
Body & Blood of X. That is Great
Unworthy the body & blood of X.
What is it to do

(a) without proper
intellect apprehension of the ordinance
as to know intelligently wh he is doing
(b) Coming without the proper feeling
(b) being supposed) To come
without Repentance, faith love
to brethren, forbearance etc
Because I say coming thoughts
without sorrow & desire to do what
I would have

(c) without any serious purpose
of living up to what we profess

lance with Tetley - as he
seems to desire him
which seems Nature & design
I suppose - those who have
some little share Proof of
Pupil not Dreamers advanced
by any Inner Moral Sensibility
they may have received in Dreams
Not to despise for dreams
intimate are peculiarly valued
Mere Memory Eater Not only
aught in Life the pleasure
but also after strength
but by the permanent effect they
produce on the soul - Not to
be measured by degree of sensation
we can get rid of it by
introspection. Form Habit of
reflection, dignified & appropriate
Do it be sure no to Dignified into
detail the real Reason of
our Trip. To consider, new &
peculiar Relation in wh we are
brought, Because no Hierarchy
prescribed or what we there ought
to do by dwelling on that & by
rendering more in his Mind by some
strong Retrospect

(1) ought to regard ourselves (1)

by virtue of wh we have don
as a band of redeemed mu
a peculiar people bought by
Not only redeemed but
bought & therefore belong no
of the world only lay to heart
when we were [illegible]
All [illegible] (Christians — delivered
under the relation in wh bring fr
the [illegible]) should feel that
they are not their own

(2) That we are seperate fr the
world. [illegible]
[illegible]
[illegible]

(a) not same objects of pursuit
with the world
(b) not gover by worldly spir
(c) dont acknowl same principles
(d) not conform our conduct
by worldly maxims
(3) f all Christians are brethren
[illegible]

In coming to Lord
Table we have professed to be redeem
seperate fr world & fellowship with
529 H

Chapel Dr Hodge Nov 16th 36
Ps 18 pt. Math 20th cap. 38476
Matt 20:22. "Ye know not what ye ask. Are ye able to drink of the cup that I drink of etc"
Emulation is certain most
en & power of human passion
over sphere of life & all classes
men, Christians, men, By
in fashion, men of science
statesmen warriors
this as operative among Savages
as among Africans. Strength of
ties of the earth move & power
sometimes brought to link with the prospect of disgrace. Thus the
how little their life is wid with
. Its power not destroyed
regeneration. It can not
without much prayer & effort
in shame be it said be kept
from the pulpit. Such its
tenacity that when mortified
in earth turns its eye to heaven
in. This desire is so natural
ment & often so productive
good, that always some
fication in moral conflict
il. Some say part of our
sanctification. & that

[illegible] when commit to excess, but by L.d. it is [illegible] in its [illegible]

(1) Heaven, to white lenor of the Bible. "Her street of bris fet hing lon in the Lord' [illegible] instinct of piety is to abase ourselves. The Spirit of all our Lords teachings He always checked first manifest of it. It is entirely foreign to our Lord's hist [illegible] bitty upon beauty in Paul Character, truth when compel to glory. He says of poly did because he must, & so chose those that shamed his own weakness.

Mind that glory & honor present in [illegible] desirable but it is that exclusive which makes others glorify & then all such expressions as holy ambition or emulation are contradicted [illegible] Holy Lain In persons laying the dis-

(12)

4th

(6) Suffer or trial is necessary
superstition for all Ex altation
or honor. Christ ch & loves
Christ & his baptism loves
his sufferings. The one may
by condition of the other
this occurs frequent in St
Paul here if we suffer "
faithfully
Peter "Rejoice inasmuch as ye partake
of Christ's suff." "I appoint unto
you as a kingdom as my F
hath appointed unto me"
(1) This not suffering in itself
considered, else when nothing
in hell than heaven.
(2) Not suffer that is for the sake
of punishment that sanctifies
the infliction of pain on the unregen
erate excites to enmity
(3) Not due to any suffering
that is self inflicted /
nothing but evil can come
from error. Porlifie source
of evil to the Church
Only then those suffer
that are probationary
Object by a hand upon

his own Child. Arise
for within or without
chary be for the Struggling
of Conscience. Christ Strug
gling for, despair un-
belief, pride, lusts, scrup
ulous Conscience, or depra
vity of mind.
Other time for worldly
loss of goods, liberty, life
will mock Kings & Eat
such sufferings of Christ our holy
such to Paul, who have with
in warp & outward
such of most of such Christian
world & saying. But the world
& Satan shall have trivial
difficulty to find one man
eminent for holiness that
has not been prominently tried
Many be often settled with
that Supper necessary to excellence
If we are to set down & we must
drink his cup. If we are
to reign with him we must
suffer with him
Why is this So? Gen Ans
[illegible]
destroying our evil nature

destroys Self Righteousness, at
once calls sin & misery.
This is the cause of those
superiors that generally attend
the 2nd birth. It is to show
him that entirely powerless
to keep the law or overcome
sin. Yet the case when these
are slight, then his religion
stable & when convicts have
been strong. These are his
relig experiences are more
vigorous. but this not always
so, but is ordinary method
that those for whom he designs
some special honor, that
he puts him thro' furnace
7 times heated. This the
reason why saint not put
a novice in the office of a
bishop. Vale for as to remember that whole an
experience is constantly carry
ing on these suffer of 2 birth
often place when faith as
clear & confidence is strong
this unheard of & only
remedy is suffering
not broken only that

sufferings that arise from within but all other suffer & all to show us our own insufficiency & leads to that entire self renunciation. Our poverty & emptiness so opt that we can not forget them till our self forgot, this it makes them so begrudge & opt that we can not forget them if we are to sign we must be filled or by ~~fat~~ the suffering
2 love of the world. When want to be happy. Seek enjoyment by a law of our nature. When farmer are apt to be satisfied with their portion but this is certain death. Thus it is & that who gives it value is hurrying the market man for the world. Danger for lest prosper represents us as excluding great "camel's eye" so lest the our prosperity is counterbalance by inward trials. Most natural & ordinary means it is to make world less

Attractive, dry up fountains
of pleasure, Empty friends of hu-
man life set upon, changes their
conditions! Even good men
uniformly prosperous, that
attain to get pitty. by wean
ing for world & causing them
to keep to live near to him
Crossing it affords for xx=3
exercise many. In grace
every when thorns withstand
prospects blasted. We
that we draw near to God
"Though he slay me yet will I
trust him" Thus disciplines men unto God leads
thus sanctifies & fitted for
place of trust & responsibility
in this life
enables us to sympathise 4
with our fellow men
uniformly prosper, apt to be
hard hearted & censorious-
ness by grace softens the heart
How can they administer consol-
ation, who have never felt distress
to desire the end without means
to desire to reign without suffering
furnace of affliction does the work

1 Enough to rouse us to thanksgiving & our desire of course to stop our planning for easy places. Should God grant it to us. It is cause for thankfulness it is more than we deserve. But it is not desirable nor to be so sought for. For if we seek & obtain it will be with leanness of soul, that he wishes little use of us & our place in heaven be very low. Paul perhaps most eminent of men & most crowned by it but how did he obtain this "I am in labors more abundant stripes above measure" "Who is weak & I am not weak" This must reveal to us that we are utterly unfit & unworthy to be thus exalted. Hence we suffer — our poor teacher sedulous suffering in his behalf. If God should call any of you to suffer think it not strange of it.

2 Lesson We should rejoice at being shown from affliction of God's people. They are they whom God honors. X reject not men but angels possessing

Paul was counted the off
scouring of earth, yet &
raised him to the 3rd heaven
Let us sum up with
They sink to save their life
Shall lose it &c" 286 Hey

Spirituality, life
"To be Spiritually minded is life"
63-876 McLaren Rom 8th

When Lorenzo said before
his priests that as Elijah & Elisha
had been to warn the young
against the Sassach Cam for the
old & the little of mind, he
came as near the meaning
of the text as the natural man
could. Your of H.S to create
Good & man in New Creation
The Character of this Spiritually
is to think, much, & act & effect
concerning divine things
even upon H.S & teaches us in
respect to our destiny &c
In this what also be a part
of the heart, the inward thought
of the heart w.h is deep

It is made of living waters springing up to everlasting life. It is important to know whether our thoughts is the result of the circumstances or whether they have come from the heart, I have compared to the blossoms that come out in spring & all of the spirit is identified with these, but many fall of & come to nought therefore important to see whether the fruit is there often difficult matter to know whether the exercise ~~of gifts~~ we have grace of spirit & full minded, is here

1st When there is a constant turning the mind to the witness within. Student who never turns his eye within to search after & settle & [illegible] himself

2nd A feeling of soul wide always prevailed rather than follow the exercise of the gifts. The head should follow the heart

3rd Effect of heart for these spiritual blessings & things will increase even when

gifts are apparently wanting
whether we succeed or fail, that
exercise always induces nothing
making us more circumspect.
If our connect with this thing
does not advance us daily in
grace, we may fear that there
is no spirit Renewing.
This is the evidence of life
it is the pulsation of spirit heart
It is life also because of environment
and time for we have the conflicts
satisfactions of life. It is ever
testing life.

Dr Hodge — We are, as is
often brought to our mind, in
conflict with two worlds,
even two Natures Matter & spirit
2 Classes of men carnal &
spirit. The former

The latter spirit is great
object of desire & pursuit
Our present Character & ever-
lasting destiny depends upon
which we belong, Does not depend
on the Connect but on the
continued, abiding
state of mind, Question

about it. There is no deception for we can know as easily as whether we are sick or well. Persons of whom this wonderful change speaks is those spiritually dead. They seek the things of the spirit - that is the things the spirit has revealed O. X. plan of salvation, Rabbi's of other state &c things that do not come by reason or in the province of the body to find out. These the controlling objects to mind any form of external activity. To think things of spirit, not only to think of them but also to feel. Mind of spirit mind of God is the author it is this state of things that is life. It most obvious to our nature so in itself considered life - knowl, nothing, activity spirit life is highest form of spirit activity of a cultured intelligent being. Mental activity in science or mere trifle, in other business, matters of state, science, but in all of O manifest in things of the S.

All that can be object of attention to worldly men, become cap of nothing in comparison with the truth. What is gravity that has occupied so much attention & those things unseen, ah occupies mind of Archangels.

The humblest child of God has in point of fact nobler, larger & higher thoughts of God than Plato or any unrenewed man.

The form of our life in feelings & affections. We days go out upon insignificant things of the world, or engrossed by objects of nature & reflection how much higher the enjoyment in seasons of communion with God.

It would be easy to contrast them with regard to outer activity. To be spirit minded is the highest form of life. Used so often in N.T. again because the N.T. always represent it as the indispensable condition to communion with God

It is life because it opens the door as it were that the flood of light can come in. Supposes congeniality — community of nature with God includes not only thought & affections, but also communion of love — a source of love, & impart knowledge & strength as it is needed. Life because it makes us partakers of the life of God.

2d Question, How is it to be attained & possessed!

Hardly worth while to say that it is no natural process — though men have tried to get it.

1 Methods. Assume we are dead in our natural state, dead in trespasses &
2 sins. Believe that our life is hid with the life of X in G (a) that by his death he poses no judicial dis-
Proal act of God, that be holy, we must be set justified (b) by sending the
HG as the principle of life
1 Believe that we are dead
2 coming to X (a) by reconciliation
(b) gift of the HG
3 Continue there & avoid everything inclining to HG & on other hand use all those means HG owns in communion — means or Sacraments

must bring your mind 1
in contact with the Word of God
You must hold converse 2
with God in prayer.
In reference to outward
life. In order to maintain
this spiritual mindedness
absolutely necessary to purpose
to make the thoughts of the
spirit as much present
to him as possible.
If we have desire to have
spiritual life we must
meditate & deliberate &
honestly purpose that our
aim shall be great object of
our life to seek & after these
things of God. & if we form
this & earnest purpose we must
carry out. When we look to
a field it must not be how
we can get this or that advantage
but where we can have most
agency in promoting the things
of the Spirit. We can't be
as to inside & for world outside
We must live as we profess to be
If we live in the Spirit let us walk"
80 to Glory of God

Dr Alexander Sum 10:8 Nov 23rd 56
36 Ps 2pt Mon 10:[illegible] 324 H

From consid the dect of Revealed Relig we by one we can pass with pleas on to them as a whole. These inspirs presents themselves dif to dif persons to some sublimity,
among these inspirations there is one so gener, & universal that we may call it an

Simplicity

certain sense in all Gospel system is not simple
1 Not simple in sense of being natural easy. practl use of this is to make men persuaded to save themselves but has the opposite effect
2 Superficial matter that requires no Research or Reflection. Effect of this excludes the very medium used by H for the saving of men
In wh sense simple
1 When H has brought man to look aven for himself then only H consent to be saved. Heard be men

so simple. Hard to do little
when so much to be done
There are minute obstacles
to prevent men to have a
clear view of the Cross, the
distinct views are distorted
Exact adaptation of means (a)
provided to the end proposed
by faith in X would only save
some, then the says! However
respect could not be simple
But same means adapted
to all cases
Directing access to these means (b)
by diff disciples had diff methods
of salvat, but when all plum
in same fountain, no reason
why all could not come at
the same time.
There is disposition in Ch in
all ages to erect barriers to
direct approach to God
This to a great extent for Priests
But that very case in ch Rept
ys shows this foundation in
the human heart.

This supposes a wrong view of Salvation is. A man drowning would cry for help without ceremony to pass the King, a hungry man would be dead of a King without an usher, or Chamberlain.

This departure is dependent on the Spiritual State of individuals. High State religion nothing but a strong faith. The man who is actually clinging to the cross cannot see it from a distance.

The who rest, on other hand, the appliances may vary by conforming simplicity of worship with the simplicity of faith

c Practical Simplicity is important arise from nature of case & needs of simplification not Exploded. Heaven said danger seems to pass off & remedy to near, but when once awakened all crisis

ter Revere, How difficult
to make them believe that
they can be saved. This
only said of those that had
the Bible Education
stronger Convict of truth of their
danger, the weaker their con-
viction of the Mercy.
Can it be doubted that
these will influenced by
the simplicity of the Epist
These intermediate sighs &
groans unexpan! Let
them look & live, even on
the verge of hell.
Such Dispt. can not be
confined to incipient
stages, but applies to growth
in grace
Mist, cloud, veil,
neglect become despair, dis=
pair become courage
but beyond all is the fountain
tile of rev of acts as even
Man with the sensuali
dolt can bravely face of
carnage with pleasure
but it, not would sicken
there with the Minister

Prayer. Men pos to go beyond the L.S. in all strengthen of prayer. & yet their very strength, is, unstead of trusting, they are apt to fall back on sovereignty if our lives are in strict accordance.
Men do fail & will ever fail in coming up to these acknowledgment is short to wrong sense. They restrain prayer if their lives are inconsistent, but prayer is the only appointed means ordained, the only hope to for holiness, abstinence, they look around for an extraneous remedy, when prayer itself is the only remedy.
The obstacles that stand in the strong often washed away by accumulated waters, stream. That wh is paradoxical in theory is easy in practice. This exhibit of propensity to make that wh is simple.

complex. Sum up with
Fletcher, glory of gospel &
Methodist of Salvation coh is
revealed is most simple
all other systems complic=
ated. Mere look after
salvation as distant
Pharisees' pride, not humility
like Mary in garden they
have taken away my Lord
&c "Who shall ascend into
heaven, to bring X down
Same with every exigency
of the Xn life.
Mary Mary!" Let us hear
Her, & like her our
eyes shall be opened &
fall at his feet Excl
Rabboni, &c 127 Hepp.

Cincinnati Nov 1:31 Glad
4th Hey 2 Cor 17th Kalson

Dr Hodge

Quest Wh is God? is one wh human mind in all ages strives to answer, & never attains satisfact except as thro' Revel. The ideas of God wh are attain are those of the of Revel. Except in bol of Revel, human language does not contain a sentence so profound, so simple, so sublime as the ans of our Catechism. It is sum of all human knowl links into insignif compared with this ans "a Spirit" article very essential. Or not the Ocean of wh we mere drops. Here is a sp wh we can christing ourselves. We can say to him our Father to us my Child. All attributes, of, & self common intelligence & will. In this statement set forth the nature of a Spirit & the one Spirit. This the bond of communion.

It is because God is a S that this is a possibil to us, but then we are finite, limited

on Even hand, Space, power,
mind Nature, but A Let pth
s of infinite S. No limitation
to be put to his power, Mor al Excel
Eternal, Immutable &c
obvious, that sum of all cre=
ated being, intelligen Creatur
power, Excellence in Creat,
happiness nothing to the inf=
initi of A. So the Universe
in broadest Sense is as nothing
to A. & this true of universe with
what are we? We as individ!
Why so perfect insey the of our
rade blotted pr existence Nothing
but of an Omniscient, wonder
ingfus. So teach us the
glory of this Being is highest
unspeakable End of Creation
Provider, Redemption &c
Only legitimate end of intel=
igent action is promotion
of this glory. By glory
meant divine Excellence
that in A who makes him
worthy of worship & adoration
So so act that Excell of A
should be recognised & honored

1 We should make glory of God the definite, highest, controlling end of our life, & this should be done deliberately. Many make themselves the definite end of the life. – Others for those that are near & dear to them, – others for their country – others again for good of their race – others give in their efforts & say proper aspiration & action in welfare of beings. Now these are false ends when made the main ends, for they destroy Religion. For as far as we substitute any other thing for God, we really become secondary. In selecting the end of life, we should deliberately make a choice of the glory of God

2 Glory of God should be the rule as the end of life is when any quest comes up, the question for us to consider is not our own pleasure, nor the expediency of the thing even in a good sense, but propriety

Christ, is, whether given thin
will promote glory of God. That is
whether they wife be lead to
praise & glorify God thereby
This is the rule, that extends
very widely — to everything.
Choosing profession, the simple
Christ sees with profession can
best promote the glory of God.
Also decision of place, is wh-
ere, in wh part of God field
can I most promote the
glory of God. So in disposi
tion of time. How can
I best occupy my time
so as tends to glory of God
So in ex[illegible] conduct
wh do most for glory of God
Same true in regard to
internal temper. So also
in the bearing our various
trials Christ how can I best
glorify God. This easy enough
to decide, by conforming to
the requirements of God's word
What taught me? and to do?
All external rules & objects are
perfectly easy in
themselves

2 It is the end which the Lord
himself has given. It is
the end for which we were Cre-
ated & Redeemed. He for
proved the same end in
assuming our nature &
dying as he did
That the object of our Saints
& Angels. This enabled him
to do as he did. Especially
to promote glory of God as
revealed in God's mind
It is a Christian consider-
ation in acting for glory: for
Christ is acting for that glory of
God as Mediator in his
3 Whole order & harmony of the
verse demands it, as the mor-
al universe, as if a battle
Shout set up idols for the Lord
cannot be. God is to be most
glorify Him, but Christ is better
we will do it intelligently or not
Sum of all Idolatry is a mistake
Something else than God as our action
If we wish to attain the end of our life
we must make the glory of God our
our end & just in proportion as we do this
shall we be holy & happy & useful

Dr McGill Nov 30th 1836
3476 John 18:38 29176

"What is truth?" In the dark
ages the world by wisdom knew not
God there was many a dark search
to find it out. Many noble
minds spent their life in search
from pages to find secret
the martyr of truth died
without a gleam of hope given
Luther read & wrote vol to ascert
mind immortal of soul & concluded
more to be wish for than obtain
another School could not know
that the thing was uncertain
to this school Pilate. perhaps
to determine cert of mind of Pil
some say in derision
others thus curiosity to know
what he could remark
others in desire to know
God with deep in potion
and was the just receiver to his
glory. enough to know he was
unjust guilt & see no cause
would guilt of Pil who find
no fault with him, & yet
given no satisfact

Jesus the Guest of Christ

2 Why Pilate did not receive an answer to his Question?

1 Saving truth. The Chief & highest good of Ancients & the humanist Complex Sub & Object both Christ to our life & not abstract

(a) Alone Consists in Realities Respect to & our Relations to him Created Wh, fill by our own folly. & will find Remedy in our own nat or from others only an infinite satisfact to apostate can absolve for law under wh Creature Substi of innocent for guilty when innocent party has power to lay down or take it up. By dist of imputa of sin to righteous part & right to sinful part. These prin th of truth

(b) Consists in these Realities apprehend in their Relat to Jesus of Naz

In him hid all treasures of wisd & knowl,

No truth can have ... God

in the soul without help to
him. He must teach
it. For this purpose he came
into World. Not only teaches
but the true light that lights
world. + Enlightens the truth
not only because he revealed it,
but also "it reveal him
in coming life of new day
Yr mental sense do an inner
witness for reason. Only truth
the door, not can come to him
is dead spirit
Thus dark may happen to
Brain, who have bible. Thus
have quenched the Sun for it
who was once vital vibrating in
+ brain is now dark. Only for life
take any doctr of our Rlin! Pro-
vect + death, wh feeds no can
such has, Law for of worm to
butterfly, cried death, but
what comfor every pr? Jn. who
is first fruits of them Jn slept
Jesus resurrec + life
+ so with whole circle of blessed
Christian, it is truth not
only revealed, but embodied
in him

Consists in corresponding
(C) correspondence in our own souls
by the Spirit, & this is being
of the truth. It is his impress
as seal on the wax
This necessitates simple circle of
Reason truth, without this
receive the truth in vain
Does not justify men on word
of testimony, but thro' that at-
tributes in G. God belief may
be obscured, or effaced, but
in the true belief this impression
in the Lord is never lost, or
effaced, or rendered inoperative.
Men have died for
truth without giving reason
for it. "Whereas I was blind
Now I see." Thus many
have triumphed over Rashe
Logic. Such is the vanity
of truth of X. Jesus offered
& urged on the all attempts of
a King. Why then not
2 given to Pilate.
Solution to be found in
temp & conduct of Pilate
himself, & thoughts have
come likewise were at the
gate of heaven

Asked with privilege insin- (a)
-uated a desire. Their
response of truth, in the word
in West preaching &c
Were many 1000 in Hippocrates
Hospital put this question of the
ministry, & Pil
Not put with perseverance (b)
in particularly He asked but
once. Women of woman ask
again & again. Like an
earthly Father likes to test
the desire by waiting.
Even rudiments of Christ
Hospital not yet dance with
not yet labor, & so wealth
& Shall I wish the answer for
above, be had at any cheap-
per rate, for one, day or
a life time of lazy asking
This put without simplicity (c)
of soul. It was with divided
soul. In state of business too
could hardly take time to
ask the question. Their political
health engrossed attention
Were many who so believe
that their Christ [illegible]
in, by pressure of attention

at some fast time when
mind wealth or position
as if those acquire did not
of themselves suffice, & lose
the soft bring all things else
in its train. "Seek first
& then. Never succeeded
unless the you ask be your
chief desire. It be
paramount, supreme
aspirit of the heart to be
lead in pursuit of truth
(d) seeked with fixed conscient
employment of all means
lawful & divine are ours
in his own way. & how
many now, despise saving
illumination, without
work & desire salvat
without any labor of their
own. Frauds, smooth, mot
prayer, fasting, witches
dotting ears, characters
those that abhor the closet
prudential daily securing
(e) must part with some
idle remarks, sense sin
indulged. If a reason
ing in my heart be

will not hear me. Christ
ask conformity of life
Let us ask in deed &
verse of this not at fail
we cannot be importun
any cause of it, in simplicity
of soul, using the means
cheerfully willing to give up
all, that you may receive
an answer & you, will ask-
ask of Jesus - 2 Tim 2:7 339 76
be taken of unbelief wh brings
the midnight lamps, willing
our not ask in
view - ask to study the truths
by their own phosphorescent light

Christ is determinative truth
Spirit " efficient " 1 Jn 5:6
Word " instrumental " Jas 1:18
(to him

1) Are what does it Truth Christ?
{ Realities respecting our relation
These " apprehended in " to X
A corresponding impress on ourselves

2) Truth to be sought?
{ Truth sincerely
" Perseverance
" simplicity. The whole heart
" prayerful use of means
" An entire consecration

Off Bill on Means of Grace.

119 Ps 4pt 19 Ps 2 Immortal

Dr McGill — Means of grace
ordin or occas 1 76 for com
municat divr to Souls of
Men. 2 classes. 1 for con
version & edification of men
2 for believers as Sacraments
Word & O, is Means 1 Pass
or provides we may Call all
1 ord reading & preach the word
Call the Accessories as Calends
1. 2 of Preacher Hearer the rights
of Word, more than this, usury
3 Religious Conversation wh
is the Rhearsing the Work of O
4 Prayer & here two the Work
adoration, supplication
Thanksgiving Confession
5 Instruct of Children
distilling to of O in tender Years
& the younger the better, it
preoccupies the mind of the
6 Meditation particular Self-
Examination
7 Providential dealings fall
in his word. The word the ad-
interpreter of his providences
Christ not Creature Eternal.

of word of God but pervades
all Means of Grace,
Gives life to the Sacraments

8

Natural adaption of means
to end.

This pervades all Means of
Grace, but in word of God
has its most striking development.
Nothing so
popular as Word of God; but this
not a means in God's hand
Wonder varity of its use 9
to all phases! Prose my
most imperfect translation
read in pulpit, yet Lt Colonel
Chapt Earl of Rochester Capt
Wilberforce read it through
two persons in Dr McG Milman
converted by wrong interpt of
passages! such wonderful
power!

Surpassing power. Lang- 10
trusts its resources.
Mean metaphor indicating
power is made, water, fire
hammer, sword, &c.
These strike corroborated

in whole hist of Christ. 1st
Philosopher Justin Martyr
found a power divine
Cyprian by hearing prophet
Jonas 1st Rhetorician
Augustin Rom 13 Let us walk
honestly. 1st writer
In order to enjoy word of God
as a means of grace, no Cann
better than Abs of Christ Crucified
(Great) Let us do its biding
impt to divide on use of W of G
Write as it must be Words of Life
not to like, or of Legal and dwell
not a Sermon, Lecture or Oration
but has impt bearing
We should be always Sober & Solem
Never jest or diffuse criticism
Dr Dr Cooper
account to use grace for div
influence on Soul, or result of
that influence, the Lancti Spir
of the Soul. Not, out ex it on
our hearts & being made better
by it, there is to us no Salvation
These spiritual blessing are
not to be attained otherwise
than by means. Pluin for
& Exper all ord appointed

tions of H are thus accom-
plished. So in the next
world, so also in the control
of men, or more gen in gov-
ernment, law, & Divine Life
in product of holiness, consec-
tion of this life a combination
of these means
Men in power & these means are!
appropriate & designed to such
the lessons, Means of grace
are adapted to their end
These means thus adapted &
are absolutely necessary to
Here man grain grow with
out use of means, we can
not make it, we can not
give ourselves harvest, nor
holy without employ of means
What mystery to study for hole
& intense responsibility means
Not all that does as good is
means of grace, but God has
so directly appointed as such
Bible & Word, Sacraments
& prayer. No more. In life
what we have to do is grow
& work & + wh we up in our
heart.

1 That we should know it
truth that is not present of mind
if science can have no effect
Forward nature (1) Familiarity
with the Bible can lead
(2) That we be unclear of it
or else we attach a wrong meaning
to it. Not only refuse it but
misunderstand it
2 that only know as far as of literal
fact must be spiritually
discerned. Adding that of
our spiritual nature. There are
things in it that can only be
spiritually apprehended
If asked what these are? Can
we write of attributes of beauty
are the afford delight. Their
are to be defined occasion
effects & words with they are
may deal with & that not give
may be an object with the beauty
3 It is to be studied with a mind to
these objects. & there differ
the critical & devotional & there
are certain distinctive marks
& yet they can be combined
in present simple to Christian
our spirituality depends on the

to be applied. Should de-
vote time to it, should know
time for frequent + prolonged
attention. Longer to be
the Night stand with / wide
the Bible as well as / other
Cor 2!
Conversation about things in
spiritual words. Faith saw
Dr A Alex who suffered new
"Jesus & Cross into / world to
our sinners" to tell new
thoughts. We should
have lit always / present
with us & make use of
it. As a comfort, Helpful
guide. Art wonderful
that God.
Our fit for being careful
use, to make matter for world
to come / will be in direct
proportion to our faithful use
of Word of God. The more
Bible is / studied superficially
but yet it is through the use of
indexes. As we look back
on 2 of mistakes (1) Neglect of the
S.S. (2) Been keeping out Cor
friends + debarring ourselves. make our
market so near to our market

Prof Green Dec 7th 1890

Rom 5th 16 to 10 1 Sam 3: 21

With regard to unseen world
we wrong to neglect wh God has
revealed, we go beyond.
The great Christ Truth has been
so much speculation & strange
to reason why we should guide
them in their search

"Spirit revelations"

First reasons, not only very
safe guard, but positively
Mental degeneration & ES is the
consequence of man if all other
things are subordinate.
Christ Charge Church Great to
have first belief in Christ
Problem has arisen that the
apostles put the elections to
practical use.
(1) Increase our idea of unseen
Creation (2) gives us the assurance
that some conclusions are to be drawn
(3) Joy & Rewards given in this life
& what we believe & do
This theme is commonly with
the masses gives wrong idea
of Christ. They accept as
Marys Christ & his confession

of the Spirit is such that Christ
specially in view of it. When
God sees order of being in
man really redeemed. When
single, & if they are not really
in Christ. It is owing to the
ignorance of human language
Man further reveal Christ
seeing them at diff. stand points
104 ch 5 Gen 1, 1-4 Contrast
spirit when man made in
the Christian. Spirit refers
to breath, inspiration
Possible contrast resp. of
vitality, so living & Spirit
to a spirit, angels spirit, un-
unclean have spirits
Spirit - Christ when divested of
robes & material parts
Gods & Sons of gods Christ their
7:7 93 Hosea 1:6 & 93 Rest 21
Limits { Christ potency displayed
God Man's Christ of limitation
Ignorance. Sons of God relation to
the world Job 1:2 & 38 Christ
knowing of Christ in Job
Usu 14:12 Infer to Christ of Poetry
Christ means higher beauty
Christ Rising creature of every instep

Hearts - Look as their Inner
Members.
Adopt 1:100 Throne Dominion
To Which they have power.
Angel describes the function
with they they are employed
as you see in Hebrews 1:6
The Reason implies that they
are Messengers.

Some Importance
Jung 31, Not unity of Exaltation
and Importance of Jesus
Jesus Nobility Brought in Question

Angels Hearts Ministry of
The Children has been from
Day one great Cloud of witnesses.
In the Name of Jesus
you Again have Charge given to
him daily. The Constituent
not on at 100 ones arrive
Angel Eyes are watching your
Journey they rejoice when
you believe and Lift it they
Angel Rejoice Still more
When you arrive at the goal

Jan 26 Baird Jan 6:27

Prof Green

Idea that comes to us, we wh
ose at the old Lent, we
[illegible] Auction, for to
we had a local jubilation
this be transferred for Good Lent
symbol to a Lent Lent it is be
coming to X that we receive
the blessings of H.

Edges involved are
sense of need - great desire
fulfillment; X & all other is 2
the one to enter it were as;
these two things must exist
it is a state of soul. faith

Dr Hodge

Our prime page of the Lent is
Some Greeks came at a time
when; + + things + + he
wise Christ out + + more hunger
- + must believe he is + as R +
Father draw him" + that
ye may have life.

Consider or three pages. the
invitation is adapted to all
without any sense of limitation
whosoever is athirst &c"

There is in this text not only
ground of assurance as in the
Nobleman, our condition pressed
but also taught, God's adaptation
to all men, & not that his condition
to an Elect. Enough obvious
2 thing, there is no reason why
we that hear these fail to
comply with these terms our
own proclamation. Probably no
worse class than Jews of Christ
& yet he said unto them "Ye will
not come" It was their own
unwilling nf perfect consist
with papa. Can not come
unwilling probably a strong
cause, but yet only belief

Whatever the difficulty, it
is of such nature as to
leave them not come with
excuse

3 Learning Tx absolutely
inventive to salvation

4 The precise thing God
must do is obvious &
this a matter of very great
practical importance

Guest of Wesleyan Alumni
dinner is "What must I

to?" Responsibility of its answer rests upon us.

Looking about with the new prayer give some an spot deal of serious error in our mind. Men often said, "You must submit to the Aversion wills of God, let him do with you as he wants good" Certainly bound to do it, but that not what we must do to be saved or leave x out of view. Second form of answer, "Make 2
choice of it. You have been seek ing the world, now seek spiritual things" This again a duty, but not what he must do to be saved. The thing 3
we must take them is to come to x. Still find that it is not understood, [illegible] to do it means. This is a difficulty we will never be able to much forbear. Difficulties (d)
rise in part at the very simplicity of the thing. Not sufficiently prominent to be known. Let some extreme

2 What is faith meant is trust
me with all, its simplicity
is greatest thing a human
soul can do. Rope hang-
ing over precipice. Man
called upon to let go, well
simple enough to let go,
but what does it require to
let go. - You must be
jumping over this abyss
relying on the promise of
unseen hands to catch
you as you fall. No wonder
then it is so hard to do, for
us & to persuade others.
Still hard as it is to make
plainer, still advant to
refer to the illustrat of fd.
Ch are so abundant
1 Ref of those who came
to Christ offers an illu-
tration of this. In the
the lame blind, dumb
a nes. Did not sit still
(b) after only wait & wait
ude around (c) but going
with the crowd at that time
in infinite perhpbose of being

healed. Did not attempt (c)
propitiate the favor of Christ Remarkable. Only two
times put in a plea for Christ
but when healed. Did not
the disease itself was all their
plea. They felt that it was (d)
their only hope, only refuge
after sight — applied to (e)
Christ with sincere desire for
what they asked. Founded
upon conviction that he could &
would help them
Applies to Spirit things
Have sense of need, & 1
sense of utter helplessness 2
The believing & both able & willing 3
to save. The promise "He is his
Reward" applies equal to X.
Eternal life &c. Law given
as spirit for sin. Cleanse for
inside sin. This attitude
involves in coming
also believing he is Rewarder 4
or otherwise he will bestow
on us the blessings we ask
Not enough to believe he is
able to save, or willing to save
others, but the things, &

the hardest thing is to be-
lieve that he will save them
Never the very turning point
in soul of Christian and sinner
The great sticking point, the
place of struggle! It must
believe that I willing to be
3 saved as I now, this very
minute. Soul hesitates
up to this point & then
sticks. Yes may believe
that if he pursue certain
course will save him some
time, but take him to be
saved now, this very mom-
ent. One thing ought to
constantly bear in mind
that this coming to x, is
one that should be done
constantly. To see should
do it every day. Come
unto me. Would love only is
sweetness confined only to un-
converted? "Duty of waiting
on God" for next conference
C4 He Wed.

Analysis

Dr Green 1st A Sense of Need.
2nd " idea involved & can fill that Need.

Dr Hodge

(1) The invitation addressed to all
(2) There is no reason why those that hear, fail to comply, other than their own wilfulness.
(3) Coming to X is absolutely essential to salvation
(4) The precise thing the soul must do is to come. This not (a) merely submission to the sovereign will of God; nor (b) choosing it as your it, & as you before sought the world & its interests, now to seek the things of the Spirit; for both of these leave X out of view (c) nor sit still & wait for him (d) nor is it simply sufficient to mix with the congregation, (e) nor ought to propitiate.

(1) Leave a sense of need
(2) " " " " utter helplessness
(3) X both able & willing to save
(4) Rewarder of those that diligently seek him. (5) Able & willing this moment (6) Must come continually.

Dr Hodge. Dec 14th 1870

170 H 1 Cor 12 : 3 384 H

Your evid does not refer to
and the, but Emmanuel
ale S's would be perverted if Ex-
trinsic form would do,
so in every other case "Confess
with your mouth Jesus to Lord"
in the Christ assumed
outward act is the Expression
of the inward state of mind
& cordial acknowl of
that Jesus is Lord can only
be made under influence of H.
so that it expresses Sovereignty
of Christ. It is not too pen
that X as Lord not Christ
in relig of X. Seems that
the conjunction of Jews state
not up in use of Lord for Jehovah
in a multitude of cases here Lord
is Jehovah. Inspd writers of
N.T. have shown us that
substitution is of no importance
the Christ not for. He is Lord
the Christ & X also. Mean Jehovah
Christ before L & J is the Lord
in possession of all things. Not
need continue to, Lord-

being, but others have been called
R. Then why Jesus then is X Lord
Rans in Same sense as G is Lord
1 So apply those psgs to X in
h & Still speaks of Jehovah
Came to pass way As 6 & 5 3
V 102 Ps. Works & attributes of J
applied to X.
2 Word appl to X in this Exal
are plain for explana worm
Lord of glory. King of Kings &c
3 As in it Jest used by way
Eminence for X Same that
expressed in G Test as God
w they include in Divinity
G is ascribed to X.
Who is it Jesus this exalt Same
It is Jesus, man of Sorrows, our
Betth, On on Calvary, man man
pt in Heist as such. This
Heist personage. Then we must
Mental Son in Same Sense the
is Bound to acknow him as to
be exalted to our Sa. His pow
is delegated to him
This deb. [illegible]
& intelligent
Can could not Israelites wor
ship another, without gross

Christ, to himself.
Proof of his divinity 1 Heb
(1) Son of God. Ps 2 Sonship
indispensable to his dominion
[illegible] L. L when we
can feel him to be man.
(2) He is our L, because he is man
as well as G. This not a matter
of Creeds alone but of Religious
[illegible] our
(2) L because made worlds &
upholds all things. Absolute
proprietorship depends upon it
Sovereignty (Cis.
3 founded on fact the He redeemed
This the special ground of his Sovereignty
Redemption obliging them either of
others. These are truths the we confess
when we become a Xn. & no mind
to this Sanctify He S. Spiritual
illumination is supposed, also

convict of sin, further helpless
Flesh & Blood has not revealed this
unto you Recognising Jesus Son
is a Act of discipleship
Practical Relations. (1) L as individual
Xns. Obv. relat betw X & us, and
agrees to the between Subject

& earthly fever us. They were
not blind, perverse, but he
subdues the to himself. He
make them bow. Let them yield
the pursuits also his glory,
to the they are constrained to
fall at his feet & claim my
Lord. This change takes place
in every believer. Paul says
when it pleased & to manifest
(b) whole inner life. as comes
result in appr & acknow of as for
to our inner life consists in doing
this continually, (c) & rules over us
in his pow sufficient by S to
help, the He S ~~two~~ leads & directs
Loyality / animating princ
1 earthly subjects, Lo in Dn
Ruyden, none so exalted, &
to love & honor him / Oblight of
le who are truly believers
No happier man on earth than he in
how this spirit lives
2 Lo ch Around.
If you wish to remain made to
e saved, Bow R to J, confess to
o Lord, wash, him, feed & make
depend on him, & your obligation
to serve him. If you wish to promote
men to Christ, ded reform the drunkard

23876

Duty of waiting on God.

42 Ps 1 pt Ogden 25 Ps

Dr Hodge

This and most familiar expressions
Prof of O can only describe as those that
wait on him, tis almost sum of the
duties. Simple & comprehensive
Abov frequen occur of pas. that
both active & passive. Wait on &
1 as servt on of King. This com-
prehends all our act. duties
Character Dn in this sense as one
that waits on Lord. No one else
included in this waiting on X
1st A desire to serve. Chara of all
nice Dns pers approval, control
earnest desire to serve. Dt
2nd Nearness to, Musin & waiting
attention to, indication of his will
Servt wait on a King, always
supposed to be near, King & attend
to his wants. Thus our eye shd
always be upon him, & we shd
ful outstrtch near to him. This
be here comprehens purpt our life
dependence, his will. Ps. He S. &
his providence. Our object to
wait with our eye fixed on
what he would have us do

Should habitually wait on him
ne posture is that of waiters —
nftness to see wh work will have
he Alacrity & readiness (as to do 3rd
to do his service simply because
is commanded. This involves
e idea of servit. This important
ent of our duty. to be always ready
When a servt has performed any 4th
ork he returns to report & wait
ew orders. Thus we are comman-
ed for any to day one thing &
nother as it is ordered.
the 9 cases wt of 10 used in
to passive sense, in general
ense of Expecting as used
in this Cultivd sense includes
esire. waiting for morning —
y salvat of G. shows Earnest
esire, rarely used in refer to wh
s earnestly longed for & desired
Hope. Not pure desire but 2
ope-expect. Wh man sees why
ous he yet hope for &c
Faith Confidence the good 3
e hope for will not utterly
il however long delayed.
Patience. Man who waits 4
with above it produces patience
B this introduces the word to qualify

5 Perseverance - It is an abidi
sense of mind - not mere transient
state of mind but permanent.
What most common descr
in S as waiting for:
1 Most commonly for some man-
festation of G. Wait on G, a
frequent expression. This comp
prehens duty of all believers
This true, as every knows by exper
of those waiting for his unmanifested
It is a strenuous exercise of in-
ternal state of mind. Thus
inquiring Know what it is to
wait on G. It is to those that
do thus wait that G unfailing
reveals himself soon or later
(b) (b) Still more frequently does xn
believer have to wait for G
Clouds seem to intervene betwen
him & G. He must wait
We can't disperse clouds, we can
only look up till he disperses them
"Why art thou cast down O my soul &c
2 Not only for manifestation, but
specially for his salvation, i.e.
the accomplishment of his purpose
in some form or other
Bible saints (Simeon &c) were
said to wait

said to wait for Christ
x. to with this they wait
or fulfilement of his promise
to them. Renewed Strength (a)
Shall renew their strength"
as in Nat life periods of active
rest. So in Spirit life, we
must at times renew our strength
by patient, resting waiting
this an earnest waiting not
indifference or carelessness.
not imply absence of thought
or their minds are active, for
the source of our help is in God only
more frequently used in N.T. (b)
to manifest interference of God
in accomplish some thing
or things for us. Hero of the
Mississippi had to wait to see
fruit of his labors, & now at
trial it is. A trial that most
all Missionaries have to endure
must not be discouraged
give up. but go forward, &
blessing will come. Say it up
in your minds as a prophecy of
Same marks apply
peculiar deliverance in suffering (c)
trials, temptation &c

3 The Coming of Christ
are designated as those who are
looking forward to the Revelation of
Jesus Christ. Just because of
this far more than of possible cause
that ours. Might be inferred
that our State was asleep.
Still the Coming of Christ is first
consummate important that it
were as we should we would
be more earnest in our looking
for it. Oh in some such State
as wish Oh before Coming
of Xt. This waiting is opposed
to mere indifference, and on other
hand to false expectation
rest not placed nor dependance
on anything but God. Bible represents
Christ as waiting on God in use
of appropriate means!
Prayer, Sanctuary, Christ
ordinances, use of means in
ordained. Main idea
1 Our whole inward posture of
mind be fixed on God. Expectant
desire and hope
2 Keeping our eye constant fixed
on God watching, intimacy of his
love.

398 74

"Come Lord Jesus"

~~Dec 21st~~ 1836

[illegible] Prayer by Baker

344 H Acts 20:17 – & onward

[illegible]

Dr Alexander — Protective Character
ascribd to Word of God As safety to us
heart pr. & Word & therefore knowlge of
word must lie at foundation. Not
read not by once studying but by hid of it
in heart – an experimental knowlge
wider & more restricted sense is necessary
personal & official safety. Dangers
& false teachers They must be de-
tected where safe gaurds refer there
to word of God – grace of God – grace
working thro' word. This safe gaurd
peculiarly indispensable to those going
into the church.

Dr Hodge Very large part of word
of God given in form of history & thus given
pecular to have a wider application than
in any other form. His word addressed
to men of every age & under every
circumstance & so what is said to
ministers is not said to C.B.C but
all of every age. Applicable to us

Now as our circumstances are similar to those whom Paul addressed we have right. It is our duty to consider ourselves as addressed. The H Ghost work as in those times was given. It is edifying for you to kneel down & hear what the Apostle Paul says to you. Even the apostle was but the organ of the Spirit. Apostle entirely free from vain glory.

Things of wh the apostle is an example

1st Fidelity — Undivided work of preachg — the gospel. He had not come to preach himself or his own philosophy. But to be faithful to truth — to testify everywhere repentance toward God & faith in L J C. (life

2nd His humility & holiness of his heart.

3rd His assiduity, constancy, perseverance & preachg in season & out of season. — Feed the flock — feeding means guiding, instructing & protecting the flock of God — to act the part of a shepherd.

It is the great responsibility & importance of this work that the apostle wd impress on the Church of God. The church he has purchased with his blood. Our duty is to this Ch. Is not this a work. Would any one dare undertake in his own strength or at his own

ption or others call him to it?
I work that no man can undertake
who is not appointed thereto by the Holy
Ghost. Unless the H.G. works in you, it
will be a dreadful mistake. But if the H.G.
be with you, then it is nothing to you
how ill prepared or how weak, for the H.G.
will be strength to you. Heighten thine
ideal work, for others is only outward
training rations as far as we know.

But how know that the H.G. has
called? Ans How know that you
are called to be a Christian? Both I can
say he has given you the qualification &
desire. Ministers is not only
to be heed to grow in knowledge of the
truth, but also in the love of it.
Must grow in personal piety.
Lest we neglect the flock by turning
aside to embrace vanities. Take
every means to devote - address
yourself wholly to it - give yourself
to it.

3 Particular dangers
have seen from without are
of saddest lessons in the Ch, the
by carelessness of ministers the flock
have been scattered. But perhaps
the greater danger is from within 2
Encouragement of case 4

of God in his word — just put yourself into the hands of God. I commend you to the ~~word of his~~ to God & the word of his grace. &c

Pres. Chas. Hodge. D.D. LL.D.

Never look over an Assembly of men without interest for other are working in mortals & because this little world will soon be committed to their care.

Our fathers where are they? Then we but are not. So with the Levites now, you shall soon take their place.

Especially educated men. They are more influential. But how much more when we come to you — men for pastoral ministry — an inestimable blessing to Young. The errors of old age must be changed, they have stereotyped. but you can avoid & profit by their example.

In setting out bear in mind that land is to be given up, but this not a great sacrifice — world a great funeral — no man gets but his raiment & food. Ministers gets more work & toil, but do not derive it for riches & honors, do not regard its emoluments.

You resign that at the start.

No rite but Christ. Even then de-

desirable to live well, but this world
receives its value from that wh is to
come. In office 2d high in heaven
& earth. You will therefore preach
the simple gospel of Jesus — that is your
crown of glory, power, triumph.
Seek not honor. Poor business if you
are in it for this world. Trials you may have
but sweetened by grace & make you
more better. Nothing greater
than to go forth to poor pagan nations
You must expect to have trials, but
you given up this world — your reward
will almost foretaste of the glory beyond the
grave. Trust go forth in the strength
of the H. Ghost. What can you expect
to work on hard hearts? Your only
hope is in the H.G. See how the 12 apostles
spread the gospel. Other religious institu-
tions have grown old, but Religion
of Jesus the same vigor as ever. A
decided indication that the cause of
God is working. Sir I never saw
more a work. Other revivals
have resulted from special means
special means and have this time followed
the work. His experience at Union
College. Several students came
back from vacation & found that

without consent they had determined to seek Jesus. How easy for God to carry this salvation throughout the whole world when his time comes. Go then preach the Gospel — an unseen power will give it efficacy — what an honor to stand at the last day with the trophies of your labors. 409

Conference 2 Cor 4:10 McKitterick
357 H Bearing about in body the dying of X

Dr McGile

Among many distinguished of
m Ministers to be like X is great
operation of Gospel of G & sent by Sav
the cause of representative men
he come officially. Every the about
Minister must come into this
resemblance, same mind & body
as in X.J. body memory here
dy & soul. Not without signif
in 2 respects, whether we consid
ist of Creat, or Redempt, or
Sanctif. & Regen. at
place made epitome of ~~Salvation~~ Ministry
of marks on body that St Francis
pretended to have on his body be-
come an emblem in de stigmas
Dying of X J includes whole
ist of his humiliat, & we
ear it when we endure suffe
ring & hardships in his cause
There is a living sympathy
ist not after than his Master
The head & members, head
in heaven, but he feels his
mystical body. How sympa
thises with his children

Hardships he brings upon himself by fasting is not bearing about body of X. Only when we suffer for well doing, for X & not our own sins. How unspeakable important that we should be holy, blameless that all our sufferings may be for X. Implies not only
2 involuntary submission to hardships, but voluntary self denial. He denied himself continually. Refusing to put away the cup, so we must crucify the flesh, bring the body under. Tis true bodily exercise profit little, but when bridegroom is absent shall we not deny ourselves our bodies, some innocent amusement. Something in sentiment of gratitude to a friend that leads us to deny ourselves, as if he Dubin thirsted, & water was brought him to, for a week he poured it out to the K. Can it be our admirat-

our
will not lead us to be our
selves volunteerily
Thoughts bearing on our mind
a vivid perception of his dying
determining us to know nothing
but X. The man that presents
a beautiful relig, without a
Christ expects no benefit.
The Minister that does not
make Christ & X a main subject
of his ministry, & yet
that he did die, — the object
for which he died, — how
he died. (not as Socinian
says to prove his divine
nature & genius propriability
of his sacrifice, according to
Arminian & men might
be saved or lost — nor to
display God's hatred of sin
for why could he not have
his satisfaction in another way)
He died for sinners pro
nately & particularly in them
that the painful details of his
sufferings & sustain us in
our pains & shame as

us for our sins, its Efficacy
its Sufficiency. Its Stability
Efficacy.
End for wh we are to bear
about this cross — the the
life of Christ might be made
manifest in our bodies.
It is only thus we can represent
his character before them.
We must have injury
pain, persecution, resolute
persistance to the last,
temptations to rise superior
afflictions. We must
suffer, must have afflict
would we reproduce x
We must voluntary deny ourselves
2 Life includes his Mediatorial
life
Not given to him without measure,
It only wh we bear about his
body that we can show our sup
3 His risen life in heaven pictured
It as we glory in the cross the
give witness the Christ is our
Christ of Resurrect, all hist an
end, all hist of his follows prove it
Let us never carry forward in Christ
Now can we the sons of God — 347 JC

D. L. G. [illegible] Dec 23rd 1867

497 [illegible] 11 Rm + 2:1 33 [illegible]

1 A [illegible] [illegible] [illegible] [illegible] to debate given with [illegible] [illegible] explain 1 - book will [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] visit by [illegible] [illegible] this [illegible] a [illegible] [illegible] plan

1 [illegible] [illegible] [illegible] [illegible] [illegible] conquest & division [illegible] [illegible] [illegible]

1 [illegible] [illegible] [illegible] a people [illegible] [illegible] to be [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] portionment of land, [illegible] [illegible] 26 [illegible] [illegible] [illegible] [illegible] 1 L narrative [illegible] [illegible] [illegible] [illegible] but a [illegible] [illegible] [illegible]

People [illegible] [illegible] [illegible] [illegible] [illegible] for [illegible] etc. 2½ tribes were [illegible] [illegible] [illegible] with [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 1, 7 [illegible]

not for forever portion of the lost
at their case. Forsaken the Heav-
enly work is done. Never go on
with their brother around.
God is to be satisfied for that
of inheritance promised to the
No gratuity to your Brother
when you give them their dues
for you have no right to
withhold, it is your duty as
well as theirs. 2 Ended with
deed by Spirit
(1) Reading hearts of people
(2) Inspiration that would be
valuable for future operations
(1) It was to prove it merely
vague people the people were
already convinced. This was
the way their faith was put to
the proof. Have been given
but they were gladdened faith
3 do doubt their spirit when
with their own dead
You will believe spirit
of mercy. Yea do believe
your righteousness, if you
believe do have for forever
yet you will not thus
receive power of God

Now if you refuse to
obey the Man of God
or to who is truly daily
we are sure to believe him
Very strange the ways we do
and to what, when there is note
to lead us to distrust.
Gideon Ware Wrightsman
& Thomas Scott Adelle Blight
are two we have not seen yet
If Dear Uncle Thomas Wit
and Mrs Frances will not be pleased
that they have been cut off
which are being disposed from
our journey + cannot be off L.A.
If Uncle or Uncle Will Wrote
Wrightsman Flight for Elmer for
Wednesday, Mary Frances & Ted
in all has been not beautiful
but wonderful, God's dealings
not distrust of God.
Received by my dear Father
a dear friend the Nelson
for 1921 will have written to
them, have got them to see
Returning Christian Officers
on 8th Corporals

I need to gather information as a prudent General for fight. Numerous are lack of faith his steps, but only of lack of means. It is well to sit down & count cost estimate, lest if to despise of heaven & then count up, lest, from spirit of good Men, we claim merit by so we will be responsible for testimony we may give to others of this goodly cause, lest every Christian Minister by his daily walk & conversation he is bearing testimony & he stands to world, does not discourage others from trying religion — bear testimony for Jesus. We approach Zion & get to view the work a deep in debt. Never heard cause of Christ spoken of. Our words weighed. I can stand firmly for truth & come next it rewards & the testimony

Now the foes have come
Gathered of people of land
I pray [illegible] Rockefeller
Reach believed
the King Hitlerism and
Jewish Rockefeller works
Unmasked in Palestine
Nights worth of [illegible]
of Israel Cause her to believe
Pilitism not confined to
herself but for her Sorrow
hunk, the without
peaches Israel Lose to
unity without weeping
Shed have been [illegible]
in Egypt, wilderness, [illegible]
[illegible] of Israel [illegible], [illegible]
their fear because the
Jewish become more bitter
this in extreme forms
[illegible]
State of Conscious defeat
[illegible] to, we admit
of the Colonel, Least people
[illegible] for Israel, Must fear
[illegible] to Conquest a man
Therefore we submit men to believe
[illegible] and not wait for [illegible] of
death,

47 [illegible]

Conference H Baker 2
Meth

Doubting in Believers

Dr Alexander

Favorite formula Subjective & Objec
Doubts as to our own State & those
we may feel as to ourselves, X &c
said to be Characteristic of Mod Unity & mai
a wider diff between them. Man
may sometimes deceive himself as to
it, thinking he has Second & not 1st
Many think something commend
able in doubt, as if it was humilit
think something meritorious in it.
Even those who are too enlight for this
may regard it as a mere weakne
of our own & not affecting our Spt
State or growth in Grace

Corrective of these errors is a clea
view of xn doct that doubts of this
kind are sinful. Humiliati
because of them instead of com
plaining separate God & much
our faith in God & his teaching
with our personal condition
Faith, Repentance, applic of Blo
of X & efficacious work of Spi
necessary to get rid of them
some look upon as intellectu
difference which is begin

at wrong end to correct it
Dr Hodge

Doubt implies uncertainty
when we stand opposed to disbelieve as well as to assurance
If we turn away for ourselves
look to God as infinite Spirit
it will not fail to fill our mind
with conception of God so much
it almost impossible to waver
But it is when we look to
our selves almost impossible
we shld do any thing else than
doubt. This uncertain state
of mind is just in proportion
as we fill our mind with our
selves. Man the is full of God
only upon God's merit & grace
must have confidence
Men get diff arising for nat
constitution or temperament
so far as it rises for this it is
a physical evil. Intimate
connection so get between body
& mind the necessary to preserve
health
Many men are harrassed about
as to what they contain.
Sometimes are disorgan

infallibility, or some of doct
unquestionable fact. Many truly pious souls
have great anxiety with regard to
these pts. Some so great a burden
they find hard to bear
these not only involuntary
but come into mind unexpectedly
without power to resist them
This apt to be case with those
who in early life, have been in
infidel in their tendency
With regard to this doubt
which are not imaginary it may
be remark to combat shld
practically apprehend what
is true ground of faith
If when doubts come in
his mind he attempts to
philosophize only believe
as far as he can comprehend
he is in a poor way, for
faith is not founded in
reason, but on power of
or testimony of A. So the
true way is not to rely on ourselves but seek child like
state of mind which acquiesces
true way then to escape is to
get a divine conviction

th / only secure foundation
is simply to rely on G's word.
It is gt peculiarity of testi
of G by his Spt. That we have
outward test of Spt & in-
ward by / Spt, wh makes us
see it! To avoid skept-
doubts is to learn / true foun
dation of faith / Faith
s a gt ~~[illegible]~~ supernatural (6)
gift. Heb reference to his 2
promises & providences. Gt
many distressed with wh is to
escape of them even in this
life, taking careful thought
of morrow wh cat ye. This
your right life. Want of con-
fidence in G's care of his chil-
dren. Cure for this / growth
in grace, careful study of
/ word of God. This distrust
of provident care, arises
fr an undue interest in our
worldly circumstances, so the
cure efficient cure is to set
our affections on things above
Relating to our own personal 3
salvation. Matter of every
day experience. The assurance

not necessary to faith

(1) Various forms of secret lingering self-righteousness either done or experience which is necessary to accept with & <u>cure</u> ls to attain to clear views of nature of plan of salvation. Whole ground of our acceptance with G is out of ourselves. So matters not what we have been or are now if our confidence placed in L of X. When lepers came to X they came as lepers. This very frequent source of doubt of X almighty perfect knowledge, gratuitous nature of salvation

(2) Want of confid in <u>absolute sufficiency</u> of X atonement arises from filling our minds with self. So far as this is a source of doubt <u>cure</u>

(3) Distrust in love of G. We are prepared it very hard to believe that G loves us. This very point is which is hardest struggle of soul in obtaining salvation. They can believe the G loves

everyone else but not them
This very thing we must be-
lieve. It is precise thing
we are called upon to believe
"He lives by faith of S of G, who
loveth me & gave himself for me"
Perhaps most comprehensive
statement of faith. This
yet source of doubt in Xns
that they do not believe the
G is really propitious. Writers
of Reformed describe faith
as ability to look up to G as
our friend & propitious God
Undue & disproportionate (4)
attention we give to cert doct
of LS & neglect others.
We neglect those out of his
great extent, as Nature & work
of M. If man makes this class
subordinate to all time in
examining his own experi-
ence he will all time be in
doubt. However strong they
may pop away & we try to reach
characteristic diff of Chs
as well as individuals Dr H
knew men who never would express
a confidence but a hope

on his death bed. Never
knew a Lutheran who had an
doubt of his own Salvation, if
he gave evidence that he was
a pious man. "What is, has
done, his willing to do;" that
is all. So whenever our
heads get dizzy in looking
in dark pits of our own hearts
let us turn & look up to X.
Look up to Jesus. These
unreasonable doubts, but
there are reasonable doubts
but don't arise from languid
feelings, or cold affections &c
that effect of our Short Coming
is to produce sorrow & humility
Source of reasonable doubts
arise from deliberate sin
The fact the our hearts is not full
of grace & love &c. but the they
are chargable with deliberate
sin & do it often & sometimes con-
tinue to do it, & this is a good rea-
son to doubt. As long as we do
this we ought to have courage
to look to X in faith. Only
cure of this, is the true forsake the
sins, we have sinned. Many
unavoidably

3/8/86

Dr Hodge Feb 1st 1857

97 Ts 3 pt 1 Cor 2:5 33.76

"In your faith &c" subject
is foundat. of faith. Paul was
teaching a new relig., called
upon men to believe. How can
believe without embracing
on wht ground did Paul de-
mand this faith. "His ans fnd
in context. I came not with Ex-
cellency of Speech &c" We have here
the apost and both his & affir
Is not words of men; as pow
r of G. By wisd" "evid means
human reason. Not of human
mind "Not spt of world" as Ras
n not source of truth. Ground
me (1) be cause apost says so
ntain to deep things of God; (2)
Reason has no authority. What our
own reason — reason of other men
never was a relig founded on
reason, always claims div
authority. How can reason
consciousness of men agst it
I say little know what faith
is was teach of Relig & not
philos. Relig founded on author
ity, while philosophy on reason

This characteristic diff.
What then its foundation but
power of G. Xians as "demonstration
of Spt" wh is each of proving
& shewing good of Conviction
& Xians as testimony in
previous chapt. Witnesses
of Spt of G! Testim of JC &
the truth, external Hinderance
Quest how Spt demonstrated
to Spt of unregenerated men
Spt wrought by signs & wonders &
div gifts! Moses was authen
by wonders, Thus too prophets
& judges. Thus also Spt of G. He
was justified by Spt. "Blind
see their sight &c" "Done any
works none other man did"
Thus apostles too. Men thus
rendered without excuse by the
signs of truth of G etc, varied
circumstances, & design of work
They must either deny wh
involves yet violency of history
verity & they are event now
all around us. Instead of
denying their occurrence
we commonly do as phen
admit but but explain

throw away, referring the to
magic &c, but this involves
extreme absurd & criminality
the x charged on pharisees. it
is a form of blasphemy agst holy
z. Thus xpt has demonstrate
gospel to be word of G. & where
ever it goes it is authenticated
by whole hist of xn world etc
but xtem subordinate in
author & power to internal
(1) witness containing an act
of they were of G they wld receive
in inner proof the word themselves
not if not believe the bell works
Js. always attrib unbelief
to hardness - blindness of hrt
(2) fact the good of faith is
in truth itself is reason why
they demand immed belief
the very moment gospel is pre-
sented, faith is required
Jn. says "condemned already"
this immed demand is consistent
& contains truth in itself
(3) demands this immed faith
for all classes of men. not
something the more but of God
not can discover but

like sun patent to all eyes
(4) Abraham's B pers his faith
to word of G' or truth.
There is therefore a demonstrat
of Spt very diff than Extern
This inward witness a promised
blessing promised to C Lest Ch
Ele Child Know him for least
"every man that hath learned of
Father cometh unto me"
promised He. 8, Rescue X
convict of sin &c When had
promise Spt believed not like
Spt is poured out. Inward
demonstrat peculiar to Believers
without wh ... e to X
but with wh never fail to
We know not fr whence it
cometh but we know & see
Effects wh are (1) Spiritual
discernment Faith thus
takes form of Spiritual intuition
"grow up before them as tender
plant root out of dry ground"
Comm Rei's him not" But
to those born of God, he appr
"Chiefest Among ten thou"
"glory of Father" Whole gnt
of Christ diff was Spt discer

2° effect revealed authority of
truth. but stand to obey and test not
not matters of taste, but constrain
ment, truth, revealed soul
rebel at less liberty to disobey—
3° give truth power, both
over mind
" & conscience
" " life to be conformed
transformed by renewing of his
mind. It is a constant work
Faith grows as every other truth
The doct we have thus present
Westminster Confession Chapt
1 Sect Matchless. Do you feel
need of Faith? Then seek humbly
as a gift to grace of G. Look for
it to work of HG. This not
liable to enthusiasm as has been
charged. 2 Criteria
(1) Conformity to written word of G
(2) Moral character
If any doct contradict W of G
heresy it is to be rejected
Principles of morals are founded
Fall Rly. Nothing clearly
immoral can not come from G
Spt of G is Spt of truth & holiness

Leviticus 10:3c Nixon

Moth more gen than this decla
in its terms, not precept of dis
pens with ref to Levites, but it
is generic & general, guard it
for merely private applica
This must remark since it
rose out of a historical incident
so we should pay partic attent
to circumstance, solemn
time. System just inaugur-
ated & Leon began its spiral
fire came fr above & consumed
sacrifice & while people were
bowed down in adoration, these
young men seemed to have tried
rashly an experiment. Worthy
of observat the very much object
of attention just then, had been
set apart astonish the such
a sin shld have been committe
also the there was no delay in
punishment. No considerat
of circums or feelings of frnds
They were also consumed
by same fire. These circum
stances, while refert to them
shld not rest in them

Any expression means those
the are high one. The nearness
must be of relative conduct as
privileges, not goodness. Man
& in pt of privileges tips proportion
degree of nearness is of solemnity
of denunciation. popular
belief the nearer to God safer, but
this not true the being near this
will shield them for sin.

The precept itself holiness
referred by Lord to all dev per
fections. Requires it with at
strictness in proport to nearness
"sanctified" favor exp of
prophets Ezekiel. Way
in wh used by the prophet cause
near idea to glorify. i.e. would be
glorified as a holy G. These pos
in prophets regard as commen
on this passage. the ale his creation
must glorify him. This to must
lost sight of by U ungodly, they
must serve Gd either willingly or
by compulsion, the G refuses
to glorify him in his own person
unless evid must in other way
yet lesson, has evil refer to the
prevailing error of human

bro. is error to suppose the
responsibility is in indirect pro-
portion to responsability for
example / abuse of power when
specially fallen / in hands of few
who regard it as an exclusive
privilege, this principle of despo-
ism /. The awful disproport
of privileges of nobles to other
less favored brethren. No class
persons to wh more generally
grps and to the ministers and
students for ministry. Let us
guard whether we are rating
our privileges. We must not
be so familiar with sacred
things as to be careless. Do
we in minor circumstan
regard / awful interests of
Dr M

Prayer of our not seems al
ways to require chucks & ballast
in pt of God. To subdue slavish
fear wh / prevails sentiment
of not rely, in presents gift
attractions. He old vrbs one
man to wrestle with him,
Anon wrestle, took as fare
to face, leave in his bosom

tale of us to feel affect the
is like / love of our / Espousal
for other hand to subdue
presumpt pride, he shews
his awful majesty by terrible
deeds as in case before us
Horrible threatenings in Prof.
This attempt of love & holding
& fear & dread, man be called
reverence toth his sanctifier
approach to him becomes
profound reverence
1 Authority. All relative Ryan
& nearer we approach him as in
acts of public worship we must
be most deeply humbled. The
punish hest was for / unauth
addit of ceremonies! In zeal
shews his fearful calous! Not
only obey him because as he
has commander but wile reduce
it to / measure his obedience
that will not go beyond. On this
principle of profound reverence
the / primitand took their stand
On other hand man have most
scrupulous regard that not for
a dead formality, cold with
idolatry the wile worship &

as much as Other, or Ambitious
display of self in his Worships. When
we compare Night to him with idol, sins
deliberately cherished, detected as
Rem rebuked as Abin
Heave respect to his 1st Name 2
use of the name to give force to rest
of redundant use of it even
in Sermon or prayer or Con-
versation. Write also respect 3
his Wr- "trembles at my word"
Do we thus tremble at it? when
challenged, or tortured, or neg-
lected as Man of our Council
or when used carelessly, not
taking pains to hide letter of
it as well as spirit, or when
we curiously try to reduce it
ale to our, our system
So also his works. Near to 4
him true lover will be con-
cerned to discover his handy
work in creation, will not
delight more in 2° cause than
in 1st. Work of his Providence
lover will not repine but
knowing the he doeth all things
well. It is secret Lord
gives glory to A, exalts Lord

to hate Sin while secure every other duty. Unjust judge sin found not God" Justice! Also Mercy "Cornelius feared God gave alms" temporal blessings & eternal blessing "Who fear God"

Dr Hodge

Manness to God is sum of all Religion It is Eternal life. Yet truth to consider is the God will be regarded & treated as holy by all who profess to draw near to him. Surely God in this place as address to Christ Ministers officially near him yet thing teaches us as Ministers the God will require at our hand reverence in his worship. Her requires it of us the we do it in his fear. Intended to banish every light or irreverent in our manner or services in Sanctuary. Includes all appropriate manifestations of our inward feel solemn tones, figures & gesture &c. frequent reader of Reverence pictures. We as Ministers solemnly, to order profound man

2 Careful in conduct of worship Not to do anything the it is

not directly authorized in
his worship! Wh N & Abin did
was not viewed by them as any
thing very irreverent & such they
were sufficiently smitten in death
How often then appeal to rational
unworthy Reasons in introducing
anything in div worship as Rom
14th. Applicat of this principle
most diff thing imaginable
Statement of principle in abs-
tract is about same in ours,
Run & Calth & Ch of Eng Confession
2 Things disregarded
Ch no dis criter to introduce (a)
anything contrary to his word
Rom 1 by images &c
No Ch Right to make obligation (b)
anything not fnd in Wrd of G.
Perhaps more profitable to one 2
as Christians. In all our ap-
proaches a rev state of mind
is absolutely necess. No way
except in way of his appointm
perfect submiss & obedience to
his appointm was "O out of x a
consuming fire" Another idea
true reverence precludes, idea
th we can get access by any

Services of our own as penance
3. sites &c / other Clubs / persons
Those who are inquiring may
be addressed to them same as to
(a) & ministers. They must submit
to come in / required way. Get
diffic not pointed to come in / change
of & as it is appointed
b) Required to sanctify him as holy
without / bring their miserable
works or expenses
c) Reverence him by coming at
once, with submiss & confiden
Reason
(a) Infinite holiness & exalt of to
(b) ship & attain accep in any
other way. f) fearful man
(c) ner in wh of ministers are pun-
ish Reason to believe the fire does
go out to souls of men when no
blame appear. Men fear the our
souls are often scorched in re-
verent approaches to him.
89 Ps 3 pt

Dr Alexander Feb 8th 1857

19 Ps 5 pt Luke 55th Ps 2 pt

"Except ye repent ye shall all &c"

Peculiar import in these words

Assuming it as true the all must repent they will perish likewise

Marring of context. must also

During last journey to Jerusalem his mind filled with glorious state of Israel. They could not see weather. Same wisdom applied to higher things might shew them that wh was coming to pass in Spt world. This illustration produced so much effect as to turn their thoughts to strange events & to peculiar persons not like so they stood of a Galilean murder & thought that the Galileans must have been wicked. Mixture of Christ in with them tends to mask for their own hearts. Not content with this shuffling & distraction then he cites a more striking case. He put this to persons who were still more setting out so paradoxical is this, that

It may be profitable for us to ex-
amine, the that a penal course
of sin dictate of reason & cons-
ience. War, pestilence &c alwa
commend themselves to wld as
judgments of G. Sin universal
source of sorrow, wh true in aggre
gate must be true in particular
& the every pang is offspring of
sin, & yet individual suffers
is a sinner with but one exception
wounded for our transgrs &c
Are yet cannot be denied the appr
better feelings of our natures are
to revolt, especially when person
is crisp and innocent as suf
fering of a murdered persons
This is a misconception. Ins
presence of innocent & infants wly
God, he is worthy of more severe
punish. Every providential evil
is not a specific stroke for sin
or the stroke is accord to sin
This wld enough for things of
this wld, if men wld only be
so wise in Rg and to Eternal
things. Grand design of Bib
& Jst is to rectify this error
same disposition now ac-

Though it may not be pushed as far as when a prest asked & whether this man sin or his parents. In case before us Teachers have not always discriminated but gone to other extreme. Philosophy never got beyond Element principle of gospel. If there is a providence it must be universal. 2 more danger error that though there is a particular provid, yet there is no partic stroke to partic sins. As in case of drunkard, or thinking down proud blasphemer in every act of blaspheming ~~there is a~~ the error.

1 Even if gen rule be granted exceptions so many as to make it of no avail unsafe test

2 a matter not subject to our scrutiny.

3 Their tendency not so much to edify as to harden & increase their from self-righteousness

If some members of human family were overtaken in sin & but shewed that they themselves sled in like manner

be overtaken. Instead of exp-
ressing horror at Pilate's cruelty
he bids them tremble for them-
selves. 2 Chron. In his most
severe denunciat he does not
close door of mercy. Repent
& believe. This is a lesson to be
taught. Judgments of God on
others should also lead us to ex-
pect, likewise perish, i.e.
if not in same external manner,
yet with a ruin not less
ruinous, but with Jews the
instances in text might seem
to typify their national destru-
ction. Point of view / External cir-
cumstances, Every thing in Soc.
around us shd / come home to
our hrt, as from grave, blight
reputation, darken household.
They cdn say "see wh sin is & how
it is regarded. Teach us / true
use to be made of calamities of
others. Yr lesson has specific
lesson to us. Th we have same guilt
as those to whom we preach
constant habit of denouncing sin generally
a habit of feeling, the / heavens may wor-
then / speaker. / Let no young man pre-
tend he has not felt sin
left.

Mk 8 05

336 H. Revelations 1: Ogden.

Priesthood of Believers

Dr McGill

~~Christ~~ Priesthood of believers / same essentially under all dispensations, Under Mosaic dispen however under system of tutelage. 2 / only true priest. At this stand pt Christ priesthood & N Test Minister substantial / same in this, / consecration of a pt to serve & stand for / whole, to attend exclusively to / services of G, yet whole body of Saints priests / Nearness to G is implied in this priesthood, As near to G as man can be. / Some will rest in nothing but x Freedom. All are equals pro 2 fore G. All true believers are free from any yoke but X's. No author ity recognised save " None have any but declarate power. No pt that can tell us wh to pray for but X & his Spirit / intercede. Intercession for world is not. Believers are separated from world. Not one rule of life for Mormon & another for people

no Aristocracy of Virgils.

4 Activity of work. Offering continually. Yet sacrifice & sac of bodies / living & holy hearts broken & contrite Praise, Alms sweet smelling Savor, in self denying, doing & giving we falight. Often Man must lay his substance on / altar that in the Sacrif may live by / altar, the th stays at home, deny himself th he may minister to Christ intercep all alike, interced for each other & all men Brother pray for us is / gift & cip n cal greeting

5 Benediction. His people are / fold over a flepism, Salt & pillars. Many a Sodom spared owing to / Saints & many nations like our own prospered for Candlestick in / land. / Nation is keep vials of grace to pour out / upon a nation, he gives / first intimation by removing his people, France a striking example

L. Hodge

Evidence and through
& in every man's conscience
is the access, fellowship with
is indispensable condition
blessings. This ever where
taken for granted in bible
written on human hearts
2° This access is for us ab=
solutely impossible, we can't find
it, do not know how to get
access & if we did, there is a
darkness that would prove a
consuming fire. How
dare to be reconciled? God has
appointed a priest. Priest
man who is appointed of God to draw
nigh for those who have no
access themselves & 2° make
atonement for sin. Has
been but one. There can be no other
Her & he only by efficacious
offer of himself, his purchase
for us this access to God. Funda
mental dogma of Protest, opposed
to Rom. claim the X is only
priest while RC hold that
common people must come
through Priests.

Protest adhere to universal priesthood of believers in a
1 modified sense. (1) Liberty of access all p in this sense
the barrier has been removed, veil has been taken away
this highest sense in wh
2 we are priests. We have also
something to offer, sac. of
broken heart, incense of prayer
3 & tribute of praise. We have
privilege & are commanded
to intercede for all classes of
men. Qualificat for P
1 No man can make himself
priest. This Lang has refer to
sinners. This true not only
of External Prood as among Jews
or Spit as among Brethren
He must have liberty granted
him. Actual access can only
come & be enjoyed by those who
are called. Therefore if we
have this access we are indebted
for it. Called by A
2 Fact of being Priest must
be duly authenticated
laws by External rites, with
us too must be authenticated

the others & himself, we
must first receive Convin-
ing of H.G., with us this
an inward necessity, ie
cant otherwise enjoy & ex-
ercise our priestlyhood. The
door may be open by X's having
entered, but who wld dare
enter till qualified by Spt
Hebrews Priest must have 3
something to offer. If we have
nothing to offer our Priestly nom-
inal. Unless we have these
vows, affections, contrite feel-
ings & gratitude & praise we
can not have this Priestly.
Such diff betwn O & N Test is
one ex & formal, the other inter
If we are priests, we must
have really these exercise we
are not Priests
As priest acting for himself 4
not alone, but others, he must
be able to sympathise with others
Paul says every H P must be
taken for among men. This
existed even in case of X.
Necessary the he shld be par-
taker of flesh & blood.

Now if we are Rally Christs
we will have this feeling for
others. It is absolutely nec-
5 essary. Spiritual Qualy. is
Holiness. C. Lest were to be
holy in 2 Sense Perversion
Sleep, 2 without blemish
no Mental or Physical defect
This design to teach us that
we must have this purity or
we are debarred fr access
This Matter of Revelat & Experi
no man can get near to God with
unpardoned Sin, or while
living in Known Sin. We
must wash in blood of X
Must Crucify indulged Sin
(b) holy in Sense of Separate, Con
secrated, Set apart. Not al-
lowed to live as others. Believers
are as a Class Chosen out of World. We
can not & do not Seek objects of world
6 Faithful in Comprehensive Sense of
word. Abidors, not neglig
(b) in Sense of Trustworthy. It
Prerogative or Blessing of Good
not destiny really for ideas the
constitute Theory Idea —
The great Prerogatives is ac

ts to G. Think of it as a 1
ffering. When a people, Jews saw
H. P. enter into holiest of holies
they thought the he was most
avored of mortals & so he was,
but what was Elevation or
Distinct, nothing at all, C
hat is it to be compared with
our privilege. Y Salm & substan
of benefits of Redemption & therefore
then all included under it in
Ps. It is a gt thing to approa
Divine favor. Not only honor 2
dignity but favor & love de
played. We are superlative
ut for millions & millions &
elected for all range of Created
intelligence. Favored more
than kings. It is a wer gt
The power that is involved in it. 3
power of pr hand always more effect
than civil Magistrate. There is Iden
of power with G. They are le
part of Israel the have power
with G. power of intercession, pow
prayer. Wh has close to men. Heaven
Christ priest hood not external but
spiritually, Calvin, Zwingli, &c
662 FC

The
Priest-hood of Believers
It implies (1) Nearness to G.
(2) Freedom (3) Purity
(4) Activity of work (5) Benediction

Dr Hodge

Implies (1) Liberty of access
(2) Make an offering (3) Intercede
Qualifications (1) Must be called
(2) Anointed (3) Pious affections
(4) Contrite feelings (5) Grateful praise
(6) Intercession, Sympathising
(7) Holiness (a) Not living in known
sin or unconfessed, (b) Separate from
(8) Faithful (a) Diligent (Secrete) not
negligent (b) Trust worthy

Blessings or prerogatives
(1) Access to God thereby get honor &
dignity conferred on man
(2) The divine favor & love
(3) The power that is involved
in it. power with God, - power
of intercession - power of prayer
&c which have opened and shut
heaven - wrought miracles &c

Feb 15th 1857

30 Ps 1pt Mat 25:31- 650 76

2 cor 5:10 Judgement.

any priest wold dispute of this pro
ition invol in Mystery
will any suf say I have spent
in vain. " When I present
my state of ex ist these wold be
ubrit, but as long as there is a
Judgment there is a Night from
of certainty, unrest & lets,
r object of our appearing to be for
certainty (a) State of our wold
conducent of this perfect, con
ceiv lets of it & does declare it
State of our wold calls for such (a)
an action. Paganism in
her darkest days assents to it
Reason tells us there must be a
dif between godly & ungodly
This not so in this wold therefore
must be another place where state
general. necessary to vindi
cation of divine perfections
Ps 94. "formed eye." Her is ale
wise. Also inflexibly just,
veracity, not a man to repent
omnipotence another perfection
& does he want power to make

his promise. If God were
to remain as it is some of the
perfect God have to be violated
therefore there must be another
(c) Conscience predicts that
we may expect with certainty
Felix & Voltaire he had as little
conscience as any Deist at first but
they speak Bolingbroke prospect of
the just judge the filled their hearts
with horrors of the just judge
(d) Positive declarations of Judge
himself. Will not attempt
to prove this it is an axiom
in Religion again & again
it is announced "after death
judgement" "ignorance &
winked at" Commence with
Enoch & Adam Rae bring
down to John Renders fully ex
2 Universality equally as fatal
as certainty to any hope of escape
every consideration that involve
its certainty also involve its
universality. To Skeptics &
judgment of Deaths X. May
exult & say, where is proofs
of his coming, your secure
and nothing to your safety

Infidel shall be there, Atheist (a)
It is no fable. Enlarged in these (b)
Has he ever given a careful ex-
amination to evid of Christ, He
may pretend it now, but can
not then. The heathen (c)
shall be there, Judged not
by law, not by gospel, but
by nature's law. Christ
direct by proportionate to his
precepts & improvement of them
Those who have lived under (d)
gospel will be there. If
angel of death ever gives a pe-
culiar heaven woe it is those
who have heard gospel & trom-
bled under foot Son of G.
Sodom & Gomorrah, & heathen
world rise in judgt agst him
You & I shall be there to (e)
give each of various talents
entrusted to us there.
Statement of this Service
will be demanded.
Object for accomplishment 3
of which this shall take place
that every one may receive
record to his deeds. Not
needs to warn you that this

the this not in opposit of
doct of grace. Unbelieve
shall be judged by first co
do & live, Xns fb the 2d
beleive & be saved. Righteou
ness becomes sinner's property
& therefore waiving this, we
shall be judged by our works
as evidence of our faith, as
a tree known by its fruits
our deeds will determine
our grade in heavenly bliss
So with unbelievers will be
judged of their evil deeds
If any in this assembly be-
longing to latter class, are
you ready for such a judg'nt
what been of objects of avarice
& ambit, future state in
life, yield crowns & sceptres
to those the like them but be
your care to prepare for
judgmt. Remember let
bar of God your act will not
be judged as they are now
judged, & look out
heart. Yet will be accused
of those virtues, which may
are now rating in.

no consideration of mercy will
prevents G's justice yet it is
inflexible. Reflections
Affords unspeakable 1
consolation to Xn. His
sit in this life may be ven-
gerevicable, but time
shall when it shall be
reversed. when they shall
receive a crown of righteousness
Nor more consolatory to
an them appealing to the
godly. His attitude is
awful indeed, but blessed
be G, it is state subsequent
to chang. B.E. on L.J.C.
65-376

Close of following Conference
must be made pge for guilt before 1
victors, & thus belief the Xx are
justified by X, but in 2 place 2
become partakers of his power also
& dwelleth in us by his Spt.
This fills not with a new love 3
thus Bible reduces this grt Conc-
ept to a very simple idea - in
riding ourselves in X. "Thanks be
to God that giveth us victory thru 56"
286 Hd.

1884 76. 1 John 3 ch. 8 verse. Frothingham

Among many points, to illustrate
scripture there I store more pages
under those devoted for warfare
(1) because our life is a warfare
(2) the men are accustomed
with war. This implies war
fare, interests & for those at-
tempts, & actual conflict-
another thing not so obvious
must be a certain equilibrium
must be a constitutional life equality
& then stronger preponderate
These called up by term vista
too apt to forget our moral state
is one of warfare, no discharge
for it while on earth. Unregenerate
man at war with the divine
perfections & very being of God
After conversion at war with
whole world of evil. These
varied evils summed up in
"world, flesh, & Devil"
Devil & all his hosts are our
enemies. A belief of this has
always gone hand & hand
with the pious poets

Then there is flesh, so near
to him & therefore more dangerous
world is human, moral
world in its corrupted, fallen
state. This a formidable Ene-
my when alone, much more
often joined with others.
& what makes our position
more singular we are on both
sides, have to fight against our-
selves, Enemy in our camp.
Unregenerate man has
devil for Enemy, but it is
a concealed, & unopen warfare
What issue of such a conflict
as? Must be total defeat
& yet wherein this conflict
is alluded to in believers Ex-
perience we read of victory
We do more than conquer or
we triumph & this Emphatic
so with reference to end.
"Death swallowed up in victory"
if victory to be issue what source
of it, is it human wisdom
strength, no it is identified
with faith, simple trust in
another, & object of it is power
love of God, more specific sense X. Loved & died for us

This includes incarnation
Mediator Offices, intercession
&c it is a belief in fundamental
doctrines of Xty! Little gm
of pride if faith were our own ha
is not, it is born of G. Revesse
it suggests, the even born of G. Sh
overcome world, so even one that
is to do it, must begin it here
therefore becomes a test of an Cha
acter. Thus Consolation & Encoura
gement to faithfulness in dis tr

Dr Hodge

1 Christ Chara. of Conflict is, its
being so inevitable. It can
not by any possibility be avoided
2 A Conflict not for House & home
or liberty & rights but for
Soul is at stake. If therefore
a man is not conscious of a conflict,
then he does not belong to
G's people. Satan, world
or ourselves enemies but
after all one. These designs
aims & diff powers & evil
diff corps in opt army of
Satan. Christ [illegible] prin
speaks of world what do
you mean, bro it.

Sometimes include Evening
Seen & Resources & temporal
again for Mankind
What mean by overcom world
seems to be how is it we are to
emancipate ourselves or dom-
inion of world. How lived above
world? Whole life of best majority
of men is controlled by world.
by things seen & temporal
Hale but impossible! [illegible]
Lo, for such the [illegible] us an a pt
of the world. Life of world controls
to a great extent life of individ
ual. Controls feelings & affect
as well as intellect life.
Objects we desire all under
world. Great evil is these things
occupy mind. If any man
regard it he will see how
impossible to get rid of them
delivrs themselves out strong
constitutional tendencies, &
always present. All but im
possible & absolutely so for
man to raise himself
above these things. If
world control our inner
life - it will also outer

Every one is conscious of being engrossed to some extent with world. Must now be prevented, if continued, we are lost for it is death.

Yes, Christ renders unnecessary can not be for our own strength. Individual drop of water in Niagara might as well turn back against current as hope to turn against great stream of life. How are we to get out of it. Not less obvious can't get rid of it by fleeing from it, as to convents, for he is a part of it. Too when were going down a stream, how could one stop another, or how prevent others from going around with world. This is how overcome is faith is victory. Presented in 2 very diff forms in Bible. Doctrine of one inside of representation. Faith as substance of things not seen & hoped for overcomes world Heb 11.

Her three illustrations power of faith (2) for it brings eternal things to view. Brings to

& them of Eternity to view
as realities &c so that they
are firm confidently believed
Not only / percept or sight of (b)
them as they exist objectively
but they are subjective have
an inward experience. Not
only / grace by wh we discern
/ truth of these things, but
views / excellency, desirable
ness of them. Faith is (c)
also an inward power
It is the faith of wh X is / ob=2
ject. He can't / have this with
out / other. To believe the ⊃ is (a)
/ X / is to believe the the person born
in bethlehem &c is / Son of God.
This includes / convict the X has (b)
assumed our nature
That he is / Messiah of / O Test (c)
ie he has done, is now, twill / all the (d)
X was to accomplish for men
A moral believe cause for
/ ft shewing an excellence in
him, Any man the sees him
as such, / Receives him as such
/ Rejoices in him. He believes
& overcomes, because X overcame
For close see back 7 pages

Prof W. H. Green Feb 22nd
1 Cor 13 2, 3 1 John 4 7-8 224 H
Brotherly Love

Love is the pulse of the heart of God essential to him. It is as essential without qualification as unselfish as God without love is a believing infidel or unholy saint. Let not alone in this but it is revealed from one end of Bible to other "Be ye holy &c" "Love God with all your heart &c" is supreme universal application. Appearing in many forms in Moses law. "Love thy neighbor as thy self" "Thou shalt not oppress the poor, stranger &c" must do it if we have been image of God. Even tax the poor widow to have harvest to assist, year of Jubilee & yr tithes to poor &c Even to Enemies, & to strangers. "Shall be as one born among you, unwilling ungrudging benevolence. Meek holy temper is pleasing to God.

1837

Dpt of Saints under old 2
Lot. / Abrah Musin to go
ure with Lot. Elsau giving
up wches, Joseph forgiv
brothers. / Moses Meek-
ness, David with Saul
Job's large benevolence
eyes to blind" &c "fathers
not later thereof" They
knew what understood to be
will of G. Effect of godly
life & their willing service
Order of Psalms, unveil 3
ry of poor feeling. heart
blessed he that considers
poor" "Poor committeth him
"They rewarded me evil for good"
Inspired Maxims of people 4
& as in book of Proverbs that
"opinion of one man only, but
wisdom & experience of many
illustrat. Heave peculiar
bearing in the they enter in-
to practical workings of
this system; Also of forgiv
ing love. Writings of 5
Prophets, pride, covetous
extortion &c represented

Thus insisted on in minute
particulars & made prominent
strong advantage of sound
that it runs through whole
of Bible, but especially distinct & marked in St Luke.
makes gt advance on O.T.
O.T. God loved world as to give his
only Son how ought he to love
One another, let us be followers
of him. Rule of human conduct
here is in accord with Example
of God how ought we to do
human love as an effux of
divine. Example of Christ
who went about doing good
(a) miracles, wrought not for his
own ease, all miracles of mercy
but one (fig tree) & even in this
mercy that it was on a tree
(b) wept at grave of Lazarus. Sensa
tion agony of Crucifix prayer
(c) for murderers. His instruc
tions seen spoken of as a
(d) man, but God Rat him
as God laying aside glories
of heaven. Love of Jesus
should awaken gt earnest
(e) Example "Same mind

in vou as in X"; Gratitude (1)
lives of earlier believers. See now 2
these Xns love one another.
Apostolic exhort & Exhortat 3
Apostle Paul. pr unbelievers (a)
trail and get sorrow of not
spend & be spent in service
Met with much self righteou
here give get prominent to
the grace & yet forgets that
it works by love. Exhorts
to tender or love even in dom-
estic Relation. Let love be
without dissimulation.
The other Apostles object
ous to shew what prominence
is given to subject, also the
it runs through whole book
particu in Mkg Lest by X
his wonderfus love. 1347

Parable of Dives
6.6.26 Luke 16:19- Robertson

Dr Hodge

most important, perfect, striking & simple of all the discourses. Represents of two extremes, great in a important scene. Changes of Character. Change place. What does it teach?

1 Saving the rich as rich not lost & poor as poor saved is not taught
(a) for it teaches to indulge to excess to intemperance, Character & heart
(b) such view is so contradictory, as it, Abraham, Isaac & Jacob were rich in their day & David both exalted
(c) It contradicts our daily observation. We see many rich men living around. Avoid the rich as rich. For disposed to Christ's view, because the rich have claim to verbal inspiration

2 Yield not lands, dangers, riches. Tis true the it is a hard thing for rich man to be Christian for it throws around many temptations connected with power

3 does not teach, consciousness

of Mission — of wealth
that a very common view
so much interweaves between
former passage, Rivalries
such as in (13-20 vs) that God
oh is highly offended Among
Men is an abominat — yet
is it an illustrat of the truth
not X meant it to teach the
truth. Here Nah mean high
class among men that are ab=
ination to God vice versa.
Judge of God not in accord with
Extrinsic circumstances men
& therefore this should be our (a)
law are to be judge by same (b)
rule. We mean by law of
Levi, in Mishnah, not the
Pastors, but Mishnaic, that
God knows ps & will judge accord
Does not distribute his provi=
ential blessing accord to
Relation, mere stand to him
This being case we ought (a)
to be contented with our lot
Often happens the truths lang'd
incidentally in word of God are often
more impt than truths expressly
are directly intended to be

to be incubated. One of these
cardinal truths is that state of
soul is fixed for death.
No intermediate state of probation,
or of gradual sanctification. Moment
such man died lifted up his
eyes for heaven, where that
probation perhaps might be doubted
but as it is, here lightning granted
This is reason why this fearful
has such a secular power.
Hell 'wait for heaven & hell.
We are brought every moment up
on verge of heaven & hell.
7 Pillar of Cost incomprehensible
& admits of no alleviation
usually represent by Egyptian
fine upon system with causes
most intolerable anguish
& a drop of water denied them
on both hand blessedness beyond
all present conceptions, fine
& this condition of soul after death
is an unchangeable one. Infinitely
worse than hell. Latter
part leaves a truth quite as infinite
of an awful nature, & the is the
repentance is absolutely nec

cause of want of it. Inexcusable
or they have evidence. Then 10
often think of they were perfectly
sent of the of the Bible other who
live Accordingly, to it but X says
if they are not want to [illegible] ap
be learn of rid (Wish to God
which more Old Then Least) then
old not come at all. This I
prove for very nat of Repentance
consists of a change of heart
This External evid could not
do, as external speculative
conviction is all they are even
intended to do, but these will
not give, with its true influ-
ence over heart. Insuff of
mere outward evid, as shown
by whole hist of Ch. Lake
Israelites, Shed saw all wonde
rs of wilderness. Yet this evid
notwithstanding, various &c did not
change their character. So with
most in Christian time of X.
Not only ought to disabuse
minds of people, but our own
we ought perhaps the pt
of blame of our Shut Commission
upon obscurity of Xty.

I think it would be better if we had lived in his time & teaches us the it is inward not outward

2 The L's best adapted means to bring us place to repent & this obviates (1) Consciousness of sin (2) Knowl of sin, (3) Authority for sin an element of repent

(1) We seek Knowl of sin as yet L's

No knowl of sin except thro L

(2) We have no other standard than L's with wh to sin to our consciences

(3) How can soul turn to G unless he assured G will pardon, how be assured except by L's. We cannot prove it, without we get it thro us. Bible gives motives, love & mercy. It shows way thro X. Is not true then I'd a g... sin. Where we not be persuaded by mis

1 Sensin. Our being in the ... hor, little faith ... ourselves, for we have been ...

2 Authority of our present state in light condemned & to bear in mind th we are constantly in confines of distinct, thus work upon world & consequent on people of heaven & hell. 1613 1846.

Dr Hodge March 1st 1857

36-76 1 S Sy 13th 1st

1 Cor 10:31 Whether ye eat or drink

ven Great formed for some purpo
of Sentient Creat were below the
hands on Keep in its own sphere
of rational life it carry out ends
of his being, & indeed welfare of
universe depends upon it
Moral & irrat, thus subordin
secured by their nature, with
ration it is left to themselves
if they determine to live as & intend
them they act wisest & ren ra's
this true of the order of ratio
creatures, then of man, of
each race, each particular
man, even diff sexes.
vocation & relation to each & wel
fare of both depend upon their
being found in their own sphere
those who attempt to rise above
their sphere, tend to lower it
Christian special right
to know God & our being
& ways of deer.
1 distinct Revelation 1
2 From its nature 2
with regard to man

it is clear, can not "to enjoy
& enjoy him for ever" /
What prevent by glory of God? /
praise, sometimes excellence
from sense, when spoken of
giving glory. earth filled
with glory, because filled
with occasions for praising him
excellence. Medus declarity
glory. his perfections. We
are said to glorify when we praise
him or cause others to glory him
The glory of God is end of being. Manifes
1 Manifestation of divine
excellence

Mark God our chief end /
(a) not involve necess of having
no other motive. Governing
motive does not do away
with all other motives but
controls them. Thus one
eats & promotes well-being of
friends &c as other men
but these desires are con
trolled by higher
(b) Not necess. the governing
motive be always present
to the mind. Thus if

G often in his thoughts, given
whole course of his life, etc
but yet he may do many things
where this motive not present
considerations
Because highest good, G is
infinite. Impossible to have him
in mind, without giving him
the honor is his due. This alone
"For glory of G, all things were & are
created" This sentiment of every
rational mind commencements
and should never alone stand
alone. To make his own little self
infin is climax of folly.
Some men have held, some sci
ence, diff objects in turning aw
from G. But when brought in contact
with him show them always
a real astray. While best major
have selfish ends, it is true the
others live out of themselves, as
in benevolence, but this does not
show that they are religious
They would do as much if they
cast no G. I said a man love
anything more than him. He
was more of his. The fact the G
is G infinite not by man

makes it our highest duty
to honor & cause others to honor
2 Our Relations to G. a
(a) We are his Creatures, When
we transfer to Creature honor
we rob G. (c) Multitudes who
think that they have done no evil
& yet have withheld due honor
(b) Constant recipients of his favor
of the favor Redemption is yours
(1) Our regard to those who have
not accepted of this Redemption.
This Because he has, [illegible]
a way of return that we should
thankful to him & honor him
"This is Condemnation", [illegible]
(2) Previous give such obli
gations what ~~will~~ an obligation
of we the trust we have been
redeemed. We are self deceivers
if we live for ourselves. This
is not a duty on account of [illegible]
[illegible] but Redemption
itself. Our most palpable duty
those we most neglect
3 Honor for Consequences
a (1) To ourselves (1) Excellence
[illegible] source of all
[illegible]. The whole of Spt

Life is making God our highest
End. Our happiness (2) For
alone is our satisfying portion
his Loving Kindness better than life
[illegible] Consecration to ourselves (1)
it is same to others, & as we
are in earnest in winning the
ss to him, we are hastening
[illegible] towards wh all things
are converging. For the Lord
his life &c / For the lives for A,
lives with A, & in A. 23 3. 76

Dependance on Holy Ghost
36 H. 1 Cor 1:17 - Pastor Clark
"Absolute dependance of Ch & individual xno upon influence of H.S.
for ale good" March 11th 185
Dr McGill
Depend on H.S. is depend on Christ
Christ hast not Ananias & Saphira
No more cease to be depend on Christ
than on C. Xrs servants habitu
& properly, a deference of soul to his
has yet personal Acct!
(1) Ch depend on H.S. presumed the
we have distinct view of his person
ality Socinian & Quaker Mate
rialism an influence, wh wholly
inconsist with dependance.
Mahodsman the personality
he is less than C, This person
imparts on many accts.
(2) Vivid apprehension of his work
Regeneration absolute & entire
in this we are wholly passive
In Conversion we are active
3 For all affections the belong to
this person, we depen on H.S.
to enable us to depend on Xr
Love. Only by Christ the we can
not in Holy Love - in Love

Mediation, sympathy, in-
cession &c / Dependent on
him also for Instruction 4
He maketh / things of X.
He's an unction from O.
Eternal things are spiritually
discerned / Without his presen
gifts are locked up & graces
languish, we need him in
order to relish or give attention
to Eternal things For Sancti
fication. However near we
may live to / pool of ordinances
pool will tile he aid us down.
Dependent on him for Breath (5)
Hence is prayer. Spt maketh
intercession &c Dependent on him
for ale / comfort & Consolation (6)
as Ministers of / word we (7)
are peculiarly dependent, not
only because / most responsible
but because / office itself is of
his creation Disciples of
our Men-Jys course were
commanded to tarry at
Jerusalem tile they / were
endued with power / on high
Some tarry tile complete
course / Ch has prescribed

It is to be feared, if some tarry
the door opened up, & then do
if some tarry with a'le sincere
desire after Knowl, it is to
be feared nothing in their at=
tainments. / many atte
implied. follow his Commd
undertak nothing in wh we
can not have his blessing
& shewing. even then in our
hearts & lives they wold grieve
Sin, slothful, ingratitude
Dr Hodge
Bible teaches the we are subt
to 2 forms of life & xns
corporeal, Mental & spt
Latter Supernatural, in
sense does not belong to our
nature. This peculiar form
of life the men spoken of may
not have, this spt life wh
nat becaus not produced or
sustained by any nat laws
spt no laws, agencies of any
kind the can produce or
sustain it. It is due to
direct interveni & operatn of
spt of G, true life begin &
& cont in illustrat of

I do take this for granted
teaches us Nature of our deep (1)
th it is supernatural
To be born in Mind th it (2)
is not unnatural, for noth(a)
ing more conformous or har-
monious to our Nature.
Unnat for brute to speak
but not for one born dumb
not unnatural in sense of (b)
being magic. If it were
magic, th wash body with
water, making sign of cross
old give inward holiness
this wold be magic, for no con-
nection between means & result
From 1st flows the we are
depend upon God for life
in higher sense than upon
for our corporal bodies
A man can become begotten
more but not holiness
This is thing, we are as
depend on God for chang our
wre hearts or Instr of other
wrkin miracled, as op-
ening eyes of blind, raising
dead, A whever converts
a person like he makes him

ful that he cannot heal him
self. & design the they the glor
ry they glory in Lord, & this
as tried with regard to our
future success. If we wold
be success as Ds, Pastors &
ch we are to depend on Hs.
This truth Bible teaches us
so to impress

B Another form of dependence
not only absolutely on sufficiency of Hs, but we
can profit merit. Doubtless
many seek Kingdom of heaven
& fail ~~him~~ & we often work
& fail. We are in condition
of Cain, depers &c in time
of X. We must feel the his
influences are sovereign. &
this being case we shld ear
nestly seek for it as an un=
deserved blessing & necessity

(2) From 2 great truths it
not unnatural.

a Must not depend on exter
nal appliances, as anxious
seats &c forms of worship &c

(b) The means for product of
exercises of spt life,

We must diligently use
means God has appointed.
Follows for this the means
must be sedulously employed
& if we do not use them
effect will not be produced
What effect to pray for Ans
not labor for Christ.
Absolute dependence &
obligation to diligently use
means. Shall teach us 1
humility & great gratitude 2
this spirit ground of our con 3
fidence also. If if any
man believes consequences of his
die right about his means
poor hopeless case. Often
seen said tendency in Christ
has been to concentrate horr
ge of God not on X, this imposes
not too much to X, but too
little to God. H.S. 239 H. Fine

I Supernatural (a) Absolutely Dependant (b) Can not merit it	II Natural both in sense of Congruous & as opposed to Magic (a) Not depend on External appliances as in Magic (b) Diligently use the appointed means

Lessons taught
1 - Humility
2 - Gratitude
3 - Confidence

Dr McGill March 15th 1877
110 H Galatians 4:6 291 H

Adoption act of God pur grace etc
Gift of these privileges to have Gift
of the Son Sent &c & Chief attesta
of this is use of filial effect
especial as set forth in prayer
Let us take,

Filial nature of prayer
as our Subject Our Father
cannot persuade our Lord or else not p
(1) Filial in respect to God model
present for our imitation
of his Son. Thus Christ form
of address was Father. Showed the
it was not his own privil alone
(2) filial in relations that occuss i
it. It is becaus we are Sons,
result of prem not fam relation
in wh we are born, as descend
of Adam. Yet Arm without filial
effect is as Arm of convicts alr
ready Condemned. Not affirm
must be distinct recognit
any more than the a child
can not Lick Father till
becomes mature
It is the there can be no true
prayer with out antecedent

or concurrent adoption
or regeneration. New birth
is first occasion of genuine
prayer. Why then call prayer
a means of grace & urge
sinners to pray? Ans. Witness
as much propriety as X told
a man to stretch out a
withered hand, or apostle tells
us to work out our own salvat
God works by us as well as in
us. True prayer tends to realiz
ation. This precious mystery
has done more to compel
men to come in more than
all persuasion. Conscious
of awakening sin in seeking &
awaken to fulness of faith
filial trust / Necessities wh (3)
require / We know our prayers.
Yr first infant cry to
entering on / inheritance / is
a time of dependence
It is because we are sons that
we cry out for nourishment
If the we seek Spt Rev would
that we desire / He Spt.
Every thing in / Nat of this adopt
to enhance / val of prayer

(4) filial in affections wh prompt it! There is much fondness, vehemence of desire in this cry. Love anticipates necessity as much as reason does a knowl of our wants. We delight ourselves in Lord till he grant us our wishes, & the very delight chief

(5) filial in expressions wh becomes prayer. Will never allow Lord familiar as to forget honor due a Father. Fondling epithets, impertinent boldness, & careless approach is incompat with adoption. If I be a Father where is my honor? Filial in scope

(6) that defines it. Not my will but thine be done. 1st lesson of self denial is sub mit our will to our Parents in flesh. & this adds to our love & confidence in them. Becomes the bound scope of our expectations by our knowledge of his love. A pet son could have his prayer literally granted

it wld be our ruin. When we ask for Bread there is no bound to our expect & our ability & our op, is in ask pt blessing then only limited by Sovereignty & our F/. but when ask/ for temp bles if do not get the one, we get better in as much as & better than filial in / hope the persuas (7)
ns. Neither giving or withhold will ripen filial desires. We will always look up & wait for him! Delays not hinder or dampen our hopes & under all circumstances we will hope as he hoped "Thy & Thy &. Why &c" "Thou art he/ the work him out of / worst filial in / recompense the (8)
rewards it / for thing to have our prayers ans as servts, Rather be/ meanest serv in such service than on top of earthly ambition out still higher to be ans as sub jects, basking at his court but son ship & sonship to have our prayers ans as sons, this / exceed & eternal weight

Lessons 1 The necessity of constant
filial prayer to pressure of
business, study or anything will
excuse neglect or hurried
manner of this duty on part of Children
2 Shld distinguish between the
grace & gift of prayer. It would
be just as consistent for to forbid
a child to say Abba except in a certain
time as to

3 How we shld behave ourselves
as sons if we expect ans for
prayers, so if we are not
grateful but consume the merit
for his service on our lusts, our
prayers will dwindle to the of prof
legate, of dilatory in his service
complaint under his providences
not loving Brethren, in fine
if not blameless & harmless sons
of G in midst of perverse gener

Ps 30 7 16

Ambition

131 Ps Wm L Mitchel Luke
J McGill

Among the motives to human action love of superior has been prominent as an early instinct of our nature. It even faced international great displeasure. It, perhaps, can be traced. Legitimacy of such a passion is that it is wholesome, healthy. Refusal of superior dignity opposed to commands of God. Determination to assert of all men equal rights is virtuous, but very different from ambition, which is the desire of other. In a bad sense ambition signifies the use of means, Chief object is power. It is evil in its relation with origin of our evil, in its white element in human mind. It is intense desire intensive, its attendants bad pride, revenge, jealousy, cruelty, hence them are those, our other aggregate is part of this.
It is wicked in its name of this incompatable with the good and God's destroyed duty to fellow man

evil on others. It inflicts on its
possessor, amongst other insatiable
passion, gives him no rest.
It leads him to enjoyment of
present. He is alarmed lest
he lose his time. Not one man in a
million attains his desire & every
failure is exquisite misery.
Then too inflicts evil on others
ambitious man worse than Satan
of Milton. Glimpse of man humanity
in such men as Alex, Caesar, Nap
only shew its blackness. that
it should spoil such minds
Terrors of French Revolution is due
to) to literary ambition
Spiritual Pride is still more
baneful, if it could be
it even shows itself among those
where there is even a parish of
ministers. Love of influence, or
ecclesiastic, fame, vicinal
love of undisputed authority, the
guiding interests of a work
more conducive to ministers than
other, or their position. He
[illegible] the Pr never expressed
admiration of talents without
of moral worth in humbler walks of life

Dr Hodge

Ambition not to be confounded with love of Excellence, rather to be confounded with desire of approbation, this is legitimate right to seek approbation for good approved of / life of Christ.

Ambition / is / desire of superiority desire to be exalted above others, know more, do more, excel others, with this desire to have this superiority recognized. This another form of desire the others should be inferior to us. & thus recognized by others.

This desire of superiority is not natural to man, & the test of this is universality of / manifestation. Exists among savages & civilized, belongs to all states & classes of men. Show this spirit of ambition is product of spirit good incidentally so does / pursuit of wealth, all with / of man, & thus activity into / every thing & yet wrongly spirit no less evil. It is / very life of Napoleon / so in most all / the power of life

Some Low noble Ambition not to
discriminate Matter by Eve
in view. Yes plain proof & our
own instinct of Moral Sense & Judge
is the this is an evil & sinister of the
is Wolther Confirmed & upto d.
H(e) to bring it to light of judgment
of Conscience. I Ask unsophisticated
man, a barbarian will without
fear at examples of this.
Can I Ambitious man so rare I
never See one, but one in this
Sense (John) There was
not a Student but that would have
gladly Set at his feet
Yet have read in passage before us in
Savior's judgment. Inconsistency of
Ambit. Spt in our what to O as his Creat
in whose Light we are Less than Nothing
How insignificant are we in Scale of his Created
Beings, How must it appear to eye of disen
bodied Spt. is perfectly Ridiculous & Contemptible
How Can it be, such down? Ever so Sa
means as to put down any Sin, but especially
trying to feel his insignificance as a Creature
& upon Principle, The more we Learn
O as infinite holiness. Humbling as it is
Lets will we feel puffed up, Are Natural
our hearts filled with Self. It is deep in our
of our nature with & that it can be overcome. Ever
may we to take to be holy ambitious than of a No
Sin or Laudable Pride — 144 Ps 2 pt

Nixon

Prof. Lum March 29th 84

1 Ep. Philippians 1: 13, 14

my apostolic who does not
[illegible] by upon for this under-
their care. Speaks of Christ-
[illegible] in their behalf etc
Why exist of 14 Epist of Paul
[illegible] of his care & anxiety
enter into their diff & trials
as they he were asking them
from Lent special Messenger
to them "Care of all churches" while
he glad felt this duty well an
[illegible] undoubt felt deeper interest
in some than others, as was
natural. Those he had started
for this the one earnest prevailing
desire, he doubtless had other
wishes for them, but only one of
the utmost concern. Speaks of it
as his only desire. (1) It was
most important that he could wish
(2) not only in itself most important
but in its effects & results would
produce all others. It was
worth all the other desires
This concerning their
Conversation
[illegible] in mod testimonies

Lives, but "walk & conversation" conservation alone was insufficient but thus restricted here.
Under Conduct yourselves as becomes the gospel of Xt. / Which not lies out that individual but but lives as their lives as a whole.
1 Whole deportment / of which he speaks. Not as some say wants specifically pliy. Does not divide life into old & relin parts or duties God's laws claim to / whole tenor of life /
2 / Has not respect to specific times, as pliy on Sabbath or in afflict, nor at commun but demands a uniform consistent conduct at all times
3 Not only universal into range, but individual in its application Whole can only be taken care of, by take care of moments
4 / Well conversant in diff one fr the Elsewhere in N Test not only conduct, but refers to duties of citizens. / Bound to allegiance to as their sovereign Xt & rule of / obed depends upon / keeping mind of Xt

Kingdom Laws, which
Reaches to all matters heart, lip
ech or behavior. Internal
s well External. We are
nducted with Christ under X's
rovers. This is Conduct in this
wide Sense that Apostle refers
Informs Thus how it is to
be Regulated not by long rules
or endless directions, but gives
them one rule, but a Comprehensive
one, has every Char. Brief,
invariable, Equally applied,
easy of access, Rule Conform
Truth, "Varily" such as became
Gospel of X." both Miraculously
in its Effects. If we will inve
his Careful it will let us Ex
ample be Conformed to X, So
with a Church a whole. Is way
in which each be most prosperous
Can that its members be Exem
plary What better for us!
Matter we regard our own
happiness, our usefulness, or
our final Salvation there is
no more effective way than
by a holy life. Luke has become the
Followers of Jesus 137 PS 2 pt

Christian Race

412 40 Oct. 12th Edgar

Prof. Green

[illegible] nature as to life is [illegible]

[illegible] faith, [illegible] [illegible] Christ [illegible]

[illegible] Christ [illegible]

[illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]

1 [illegible] (2) Exertion (3) Guidance

2 [illegible] [illegible] [illegible]

actually reaches the Esq.

4 [illegible] obstacle must be removed.

6 [illegible] [illegible]

7 [illegible] [illegible]

8 [illegible] [illegible]

9 "Face not [illegible] Guide" [illegible]

means [illegible] by Spirit

10 Private Minister

[illegible] we [illegible] we are to see
[illegible] los, I to wh see Athens on line
[illegible] subord. So we S. & subordinate
[illegible] S. Abt. So I [illegible] in the
Great S. Course for [illegible] [illegible]
[illegible] Oxonians enter the Ohio State
& but few gain the prize. So we
[illegible] more or less [illegible] of [illegible]
[illegible] is an [illegible], but like this
is ordinarily not a permanent
state, & where it exists, often
[illegible] of liability. I am
[illegible] of being a Australian
[illegible] and of his Queensbury
[illegible] with [illegible]. Too bad
[illegible] probable there to have
[illegible] battle house in our [illegible]
with that it is in one State or
[illegible] them to obtain other of the
[illegible] decided about. "Men in I
[illegible] to enter in & the [illegible]
[illegible] Christian will be saved"
Exhort Christ to be on our watch
[illegible] to [illegible] our [illegible] work
to do. Also to hold in [illegible]
little prayer meeting. His [illegible]
[illegible] us to pray & [illegible] these
[illegible] need of [illegible]

A Continuous meditation.
If these things are so, is there not
danger that we lose good?
Specific things considered.
2 Not only in our idea, but also in
(1) Specific. Laying aside every
weight. Observations may de-
cay of an even course. Lo the
Rites, not alone to Sin, but out
(2) detail more - ie - easily associations
(Jewish & gentile Opposition).
Must separate ourselves from world
(a) (b) Unspotted in affairs. Having
to world, beyond what necessary to
(c) life for you. Sin - that easily besets
Around us. Binds our feet to
first as cert as man in getting wid
Close, So also no man can run
successful race without giving
up Sin. It is impossible
that at present under diff fin
modes, Still have to choose
in one hand, or holding
must serve two masters.
not any particular Sin, but every
Sin. Therefore shall we be
even Sin. Can't be saved
we, Cherish my favorite Sin
(2) Duty of Self Denial see Cor

initiative powers of Man
in upon cat says this too must
lead him to not merely (a)
refuse to sin, but to be empty (b)
in that Ideal sense. Denying
self in itself is perverse either
when it becomes a tempant to
the self application of bone under
constitutes able to rise up.
Appetites, Love of Mind and
Feelings all must all be
in control. To alter the whole
habits of his life. Did not live
as others but accord to such
ultimate lived, for a definite
purpose. Is not just the thing
of Command a demand Man
Necessity of Perseverance. (3)
not enough to the a Man that
runs at half or two thirds
defeat is dishonour as tho did
not run at all. Shall not feel
the we have run in Our race
unless we run out the race with
patience. If Man lies down to
rest so far gone, nor as distant
from as tho had not run at all
Practical proof is necessary of
Constant solicitude

(4) Just as watch as at first
Fixedness of purpose. Must
have our eye on the goal, not
turn right or left. Apostle
uses figures & combined idea
of swift race & those who run
with all their might. Who runs prize
ask to right looking unto Jesus
(a) Or bitter war, thro' of thorner
road then use mental, despising
shame, looking fwd to his prize
new crown of his Lord & was satis
Heb refers us to an example
Now free for all entanglements & wd
2 With self denial (3) unconquerable
constancy & perseverance
3 Inward fixedness of purpose
(b) Jesus the Jews looks to finds for
encouragement & so on looks to
Jesus as source for wh he gets his
strength & hope, & source of merits
which we can see / considering
see if Jesus that we are strong
(c) The apostle in same words
looked upon Jesus as prize
set before, pointed to bring
to Christ & it is said to be
the Cross / & is his speedily
out reward. Up heaven

[illegible] forth [illegible] for our [illegible]
[illegible], [illegible] the we do but
[illegible] for [illegible] power
for our [illegible] is [illegible], for
what is [illegible] is infinite
Those who fail in these [illegible]
[illegible] verified, but [illegible] [illegible]
nothing of this sort, but it is
[illegible] death. [illegible]
[illegible] the are better
[illegible] to awaken all
[illegible] of our nature than
[illegible]. What [illegible]
so fearful. Strongest
[illegible] of [illegible] race, [illegible]
the [illegible] of the [illegible] [illegible]
[illegible] judgement [illegible]
[illegible]! For the [illegible] life
of death depend on our [illegible]. How
of truth act on us as it shall [illegible]
in a state of [illegible] the we have been
had before. If we obtain
relief it must be from some source
not our own. Help must continual
[illegible] us in this race, for we of
our selves are [illegible] [illegible]
[illegible] shown by our indifference
to truth & [illegible] effect it has on us
1 2 3 4 5

127 1 Cor 2:3 199 96

Jesus & him crucified
Corinth prin city of Greece. Wh
apost visit distinq / world, R
prism of people, / wealth & pleas
Cosmopolitan / heterogeneous, mostly
Roman. Jews, Greeks of every
class & strangers from all pts of
world. But this city finds
solitary travel, unknown, with
letters, destitute of anything
to attract attention & hire
out to a tent-maker. Jew
lived / mem of / city teach tell
th he came to overturn
their Relig it wld have

turned preposterous
As it was in Hermitte So is
very risky among heathen. 2
ly when going out, unK-
n Hamm, & Chamye a nation
Cause power of ordinary pastor
differs only Circumstantially
same work to be done, prison
doors open, hearts broke &
changed. Pastors work abso-
lutely transcends all human
power. As then as Minist
have same work to perform
we to consider how Apost
addrs himself to the work
Not fault find the he did
not go about it scientifically
of Among their philos why
teach not one of his own.
of turn people for pleasure
they wt as Socrates disc of
opposition. But Paul had in
view Salv of Souls, wh is
relief for guilt & power of Lie
So this philos inadequate
Gundich principle on wh P
acted is as End to be ac-
complish is Supernatural

so / means must be supposed, this assumes / the / ground of faith was not a reason object in authority He: the Xtian not what he had found out, but what God had revealed. If we go out to dispute, we lose our vantage ground. If Christ puts himself on / side of atheist or pantheist he loses ground. We go out simply as witness who whether men will hear or forbear, tell the simply what God hath revealed & they are to believe, blindly if it needs be. Tis true the teach wisd, but it is not a reason or able to be comprehend, but demands implicit assent on / authority of God as soon as / presented. If you convince the infidel what is gained, you don't change his hrt. a Christ who wants reason is always liable to be overturned by argt but / the rests in author of God it is birrie. We shall

be compel to remember
the we are but messengers
Heas refer not to grounds
of faith but to Character
of truth. His object was
to convert, wh includes re=
generation. How done? wh
are converting doct? A man
may preach it yet not convert
Infam men say Bible only a (A
revel of nat Relig, but nat Relig
has no convert power, Rationalists
2 class preach Ch & are Ritual
ists. A Rom Cath. This theory
assumes higher than preceding
as it supposes something
important - inability of man,
but be as same Relat to
Gospel as Pharisee to law
of Moses. Rationalists the
Reducers. 3 class dont (C)
preach Ch but do anti
philog doct, as fate Lib
ology, Repentance, New birth
but these dont constitute
Gospel. Man might
believe every one & yet not
be a Christ. In our own
country, we find the

Mr preaching. Sermon

doc of Redemp must never
lose sight of. Unjust effec
less pernicious pr // private
reading of Bible //, that has
got effect. Benefol substi
for Piety. Rapid transit
from this to Nation. These
dch not to be overstrained
but should give them their
own place. What then
then the third text / ple?
ans we preach X. / Paul
preach to Co he says
also philip colos. Whole
bible full of X. Gos called
dch of X, dch of Cross
What are we to do & how
set forth / person of X. hist
person, true G. & M of G, &
G manifest in flesh. Set
him forth as / incarnat G
& our redempt. hold
him up for admirat. Let
him be object & is to Reject
G. Get defin crisp the
duty of preach is to bring
men sincerely to believe
the Jesus is / Son of G
to be loved & obeyed as such

Whoever does this is a xn
x as minister we do nothing
at all until we do this
Cor ~~Gal~~ Gal 1:16 Mrs + Christ
is Christ of Christ's in
Bible Whole Character ef-
fected by seeing X, not outwar-
dly, but inward appreheni
ding him as Son of G
Truth correct man is right
in this pt. Satan seeks to
prevent by blinding eyes of
men to glory of G as revealed
in face of his Sn. 2 Cor 4:6 In this
his trial, prov pt X says that
if a man does not love him
supremely he can not be a dis
ciple. Anathema 1 Cor 16:22
Hold up his history - his 2
life, life, lesser X for facts of
his life will be the death
of preach an idea Christ
preach him real hinders
his work (a) as some 3
of all divine truth, Word (a)
the dwelt with Father for
beginning & was manifested
our sins our righteous (b)
made under law.

teach the impos to be saved
by works of law, but
prefer the active & passive
is sole good. The Trust of
our profess, our offering
(C) ad ours ~~profit~~ Kind ~~to~~
submission as to him, deliv
us pr power of satan. Out
ability, not to deliver
3 with for a moment admit
We may come to people as pro
& resent them X as faithf
as Paul & yet may be over-lo
to say "Who hath believed our
report? We may hold him up
but how can we give people
eyes to see, here pt. The
difficulty is entirely beyond
our reach, teach about or
persuade a man into con=
viction. Lamentable disposi
in minis, more prey on
people, to ascribe success to
preacher. It is a mere
matter of sovereignty the
& often does & worst gen
fidelity of his ministry.
Paul urges this in 2 for
by no claim of merit

by no persuasion can
any man be brought to see
his state
2 tho it is office of the 2
gracious spirit to open our eyes
we must cale inward by
feel & openly acknowledge tho
we are nothing
To appear in Christ tho 4
humbling, fearful, any.
Yet know he was inspir
& tho he laughed revealed of
H yet he enter on his work
& hang with fear.
Prob tho apost was more
humble, more solicit &
any less in some way
he shld fail tho unto of
us & perhaps this marked
cause of his success, for who
weak when we are strong
537.He

World's Convention
27.7.76 Ferrier Romans 13th
Dr Hodge

Words of St Trans World are κόσμος
& diff terms same sense
mean not all Crl, Chr out of W
while Dr Leitte in work rends the
indicates spt mass of unrenewed
wld - a sph of powerful darkness
subjects of Satan, who is said
to be prince of this wld, so complete
his power & their subjection
evident therefore that wld has
a spt of its own the works in
Chr. of disobed. Source of
principles & motives by wh
line of men contr. special
objects, wise maxims & laws
thus its spiral accumulation
seen to be in your terms wh
bible means by been set to wld
then includes as its radical
(1) idea controlled yes to our
inner life by spt of wld
wh manifest itself in our
ways. men of wld not affected
inwardly or outwardly.
spt warns us it is giving
ourselves up to this spirit

in a certain sense.
More definite, we bind ourselves with
Identifying ourselves with 2
World to pursue objects of pur-
suit. Here saying but the Christian
old man is engrossed with world
but we're not to sell our life lines
in things of world. Learn to anyone
governed by maxims of world?3
To think pt. in reference to anything
which is custom & not
worthier right or wrong etc. No
Christian whose object other than of world
— Questions of fashion of etc.
All these include identification
not with world, in sale but
so as to unable to be Christ with
of world or not.
Consequence of this, if
a man is compounded to world
he will perish with world.
Common delusion that we
can live with world & then
at last we separated from them
Day of judgment. Not does not
form our character, but reveals
it. Shepherd separating sheep
from goats not arbitrary on
his part, he must change

the ports into Christ, signal-
ed judgment will be coincid-
with the Christ, person & mode of
life adopted there. Where
only a partial conformity, if
2 not destroy power of Ch
or good. Our purpose if Call
Christ out been to make them
witnesses of his gospel. but
how is this attained if we
live for world as much as world
itself. Perhaps few do positi-
ve source of evils. On merch
& old merch lawyers etc
3 Destroys his Spirituality
can't live near to G, when far
from him Every Xn by wld
4 conform runs imminent
risks daily, 1000's have made
shipwreck

How tell when conformed
1 to wld or not? And rule
the points partic impossible
2 Not necessary. Suppose
lay down a rule, to know wd
kind or unkind. Didn't fa
down rule & not necessary
than what filled with
not of G & H things shortcuts

Let us things above he will manifest it. Certain important principles laid down in Ld. Distinct between things wrong in themselves & indifferent Paul accomod himself in all things to all men that he may gain more exhortable in living up to the light.

Paul lays down rule, th when a thing is wrong per se then a xn capit ~~port~~ conform.

Cannot ever get 12 men th differ as to wht right or wrong if unprejudiced

Moral truth has a self evidencing power.

In regard to things indifferent 2 1st principle must be left free (a) ie - no man a right to sit in judgement. Thus modes of dress so as to our conv to wld within wld in things indif we have no right to sit in judgment. Bound to avoid use of things (b) indifferent if we see them injurious to ourselves, this self evident tyt how few act in it. Indif wh we eat

& yet liberal to cut the injur
to us. So in conform to wh
in things indifferent

(c) We must also restrain
if injurious to others. As
liberal mode of drs etc. but
if in a community where
yet settled object lay at an
Notice then Apostles. Among
Romans do as Romans do
As to sabbath we are bound to
conform to usages of those
with whom we are associated.
Another form of this idea
that makes the diff in Xn
customs. At to conform to wld

(d) in things indif if the things
are associated in mind or
fact as injurious, as Gaud
plays, dancing, theatre.
No man can't pun the all
kinds of these and evil, & yet
this not enough to justify it
for a man to say do what
without throwing his whole
influence in scale of evil
"Theatre den of vice & portals of hell
So form of the above ought we
to be indulged in by Xns

On what principle can we as Xns & ministers to act in opposit By our own Ex= 1
ample & that of our families
Pastor of Congregations is to 2
labor the Reader his flock
really spiritual, then ex=
ample Conduct will regu=
late itself. Endeavor to 3
counteract dispos to wild
conform by argt & motive
rather than discipline
enlighten his conscience
& if a true Xn it will not
be a hard matter to convince
By Discipline, to be resorted 4
to only in Cases of Offenses, ule
ne either immoralitiy or
heresy. Cut ~~Cutt~~ off impor t.
may be an idif matter a
ground of the discipline
Gal 1:16 2 Th 3:6

Dr McGill April 19th 1857
Isl 76 Deuteronomy 33:16 12/76

For good will of him &c
Blessed by Moses who presum
wld combine some vivid allusn
to X. X in Ex. 14-17 gives me
the ever surpassed it! When
people bind at flames of Her
cried out agst it, & Xn utterd
highest prophecy ever can
fr his lips. "A prophet like
unto me shall be raised up
called in Hist A & any dif
b. H type Lent. Good will
always associat with 2d persn
we see it "his delights in
sons of men" "peace on Earth"
in every act, - Every man
which Dele Re. act fr
& open. Sin Righ - Ur every
grace of motive & blessing. "Yes
Know grace &c "Gift of God"
be what of office & holding for
his Glory. [illegible]
[illegible] of Good will.

Emblem of a ch with dis
ine power in midst of
her sustaining her in
midst of trials of afflict

Good will of G in X as best of blessings (1) Th wh introd (1)
duced us into favor of Father.
No man earnetly seeks G but
of me. When last glow of appeal
was burning his blessing was
my Dweller in bush. So with
Jacob when the blessed Joseph
he begins & ends with first
appear of G to his heart at
Bethel—Luz. So also with
the last words, first manifesta
of G to Saul. Peter had told over
& over his story of conversion.
"as long as in this tabernacle
greatest events of your lives has
already occured if you have been
already converted. Dear you
forget all but fat saving ap-
prehension of X! Not very dear
& very Spt. Born busty wpt
not manifest to mosses.
But without some manifest
to your soul, — so the you can
ex Obtain "my dweller"
you cant define it to other
It is a Reasonable Good (2)
Will. Israel to be Strangers
430 yrs. They Knew not

not precisely when it wold be commenced or end. Moses mistook it by 40 yrs & yet it occurred in the very best time. The good will of him the dwells in the bush may come to you in your greatest extremity or after it - after all hope is given up. Never give up your hope. If you wold have him turn to you before despair beware of resting in your own calculations as long as we have another plan on wh we in any way learn he will withhold his blessing

(3) It is a covenanted good will. Jehovah of A. is the God of faithfulness. Upon this old Lost Believer must hang in this formula. Sanctified simplicity of old Lost Saints hung to it as mariner to polar star. It was the covenant eternity with all its sparkling in its validity. This old Lost Quarter.

"Mountains may depart" &c
How unworthy faithfulness of the world
you lived! 430 yrs & think
you to be the work out
intention of his Ch & will
his ministry without apparent
success be of no avail?
Good will in X is an all-
sufficient good will. I am
that I am. By my name
Jehovah I was not known
In this name we have an
all sufficient. Lord is my por
tion. To know love of God is
spared not his Son! all
things given unto his hands
all power in heaven & earth
Fear not thou worm Jacob.
Good will of God in X is a well
of living water &c Unfaithfulness
in love of all but this,
So Abraham wrestled for Ish
mael. Men is proof
of his good will of bring the
knowledge in, bitter lessons
How terrible reprobation of those who
seek only form - temporal blessings
rejected good will has always
a terrible side.

how fearful, cursed, given
in, Bible! Cressida bexat
& Kbuke to all put hand to
2 Learn how to seek this good
will. Are to realize & believe
it as something already
existing, you can't make
it. Exists for you already
he calls you just as you are
2 beware breaking your
conditions. Do not con-
found it with mounting
burning. Come boldly
unto the throne
4 Beware of hesitation &
excessive diffidence to go-
ing forward to work of min
Remember God's words to Moses
when he made his excuses
Make not your pride your
counsel under guise of humi
because you cant
5 How much we shld tele on
experience. Let your call to
ministry be a vibrating one
& your benediction be this
Resolve at least one year
a year to turn to ministry
220 Hymn

194 H Dr Pierce Galatians 1:16
Dr McGill

never been a convert so unlike ordinary ones as Paul's & yet instructive to see how even other ones is mirrored in his

Sovereignity of G. It pleased (1) G. Christ's words with every man, even the disciple feels & forms the it is by grace & grace alone

His designation even 2 during unregeneracy. Even "from my mother's womb" & yet during this time he was fighting against the truth.

Call. Called by his grace. 3 Anterior circumstances of his life might fit him yet these were not cause of ground but it was absolute grace just as much in case of most amiable man as the most debased. (as Henry John Newton)

Conversion itself. Paul had 4 undoubtedly contemplated for years acquainted with all the facts.

back

Her had mustered jewish
ideas of Messiah, & part of
I cannot expect if I wld & yet
the old not comprehend. but
pleas'd to reveal his Son in me.
As with Peter "flesh & blood has
not revealed it to thee" Anxiety to
see a change in feelings & affections
Truth itself simply unveiled
did not work a violent change
5 The sickness with wh Paul
caught & got rid for wh he was
converted — a Preacher.
Had got reason to pause in
Mysore if Old not be as useful in
some other field. Also diffident
but healthy in, no aversion to
work itself, to difficulties, or
pride Dr Brown said for nine
th were converted in powerful
revivals went into ministry
than th is truly converted by &
is converted for ministry.
6 Also perceived a way in wh
was to accomplish [illegible]
preach & preach X, & not sys
philosophy, or politics, or even
sublime morality of D. X
Thos. Jefferson himself talk the

morality of X. This is another
test of his robust piety. His
piety is as genuine & strong
in proportion as they preach
simple truth of Gospel
promptness of his decision 7
independence of his judgment 8
Hankering about asking men's
friends for counsel & advice alw
ways accompanies with perplexity
Dr Hodge
Reveal means to disclose
bring to view what before was hid
Knowledge is not personal 1
acquaintance as was possessed
by those who saw the persecuted
X. but external vision
Nor is it a mere historic 2
knowledge of facts the grounds on which
Not a speculative knowledge of 3
truth. an intellectual apprehension
of doct of X. here plainly
the knowledge here spoken
of is spiritual. knowledge
which means.
that relates to mere corp
spirit involves apprehension of
spt excellencies of the truth

1 Chara of doct as addsd to intel
2 ect & 2 as to our higher nature
Spt Knldge is follow by or Emotion
into feelings. 1 Vision
(1) intellect Cognition of Otem
& (2) discernment of Otem
with wh Emotion is Connected
Object of this Kind is j. of O
Her Saw & Spt to Know the He was
2. person of Christ - person who
his Countrymen had Crucified
Knew it so as to be hold or see
in X / glory of O. Glory of H manif
ested in X. Effect of this
discovery was the Paul was
instantly a new Man. — In
stantly Converted, permanen
ntly Changed. Filled
instant with adoring admir
absorb love included Gratitude
& with entire devot to his
service. What more can an
man want, Conceive of to
hope for? Nothing
Unless 2 Kinds of Religion
or Conversn, then our Exper
must accord with Paules
This obv true because
1 all Religion consists

of a Knowl of G. Rel of G is true Spt life - true Religion all Relig consists in exercise of our minds on G

No Rel of G except thro' X 2

This might seem an advent assertion, as many pretend to Rel G without X, but plain doct of the Ds. No access to true Knowledge of G without S & K

Rel not speculative of all beings & attributes. but can be no true Rel, Spt app when, devotion with X.

Seems to be in [illegible] incomprehensible, & Revel. 1 ex ulta, 2 Ds. 3d in person of his Son

For man to say he believe G manifest in nat & not in revelat is an absurd as much to believe in sun when obscure & not when clear, or say love his absent F, whom near does not recognise him.

Plain no Knowl of G without Knowl of X.

(C)

Relig Subject considered as an inward state

of mind is Unity, the is Unity
the only form in wh true Religion
can exist. Adoring Reverence
supreme Love & unlimited de-
votion. If you convert a man
you make him Regard God as
supreme object of Love & to con-
secrate his life to him

Suppose a man says he Love
God & is full of philanthropy, but
not love God, is he Religious?
Yes the Bible pronounce any
man a curse the loves God.
Plain proof very not of Religion as
it does or can exist the
true Religion is to have God so Rev-
ered to love him, worship & consecrate ourselves to him

(d) Christ & Conscious nets of
whole Ch in its individual mem-
bers Ch we so listen as catch
prayers of every kind, praise
of heaven, consider its no
whole tabernacle of God God
is not Religion of Ch to form
in the son of God, it is not God
a visible worship of God of God
how can man be made
God consist in any the

the Name alone of God in place of his Lord! (as Christ is) Universal Lord of Ch, so the question arises if it is of every individual member. Rather X is to believe him as he is & rec him as he is prophet Priest & King. Now as this so plainly does not so infer practically. Simply let What think you of X? is Chief of 10,000?

2 In our efforts to convert men we should converge all our efforts to this one point. The one thing is to induce men to rec X as Lord of God, to love & worship him as such

3 In preaching gospel ought to remember the chief specific object is specially to preach X & trust alone

Kennans V:34 1835/96

Dr Wilson May 10th 1857
118 Ps 3 pt. Eph 5: 14 163 & 76
Awake thou that sleepest
& thou is a light to shew a man
every then duty to seek the
light, if dull, then strive
to cast off the dullness
2° thoughts, they pretend
the scripture in wd of it
to quicken thine. So they
pick off, waiting for the Spt
influence. Did they resist
and influence then would
themselves quicken & get thus
they say not so, this a
shelter but not a safe
refuge for storm
Does it reg every person
in one attack to this scripture
interest & work / works of it
Spt diff suppose to be /
teach of our inability.
If I need poses / Spt to know
things of / Spt why am
I culpable. Need one
always provide incapable
of upright seeing, obscure
to seek sin / read, or
ask / heard to rise

is unreasonable, but if God provides them old Faise, to write unless for X to thus command of God, so with unless to cover it spit dead to [illegible] when his Sovereign word quickens them.

We deny the consistency with reason does excuse a man for not work can attempt from not called upon to do without spit what spit only can do, but they are required to commence a work.

Since works excluded, it is urged, the men can't reasonable be urged to work. Men do work in temporal things after uncert ends.

Not in man's circumstances to excuse him for common his conduct exhibitely contrary to common sense, for in who could is a quickening spt. X in whom spt helps & X intercedes is prior as cert of an ans as perfect spt. This brings peaceful

What can a man do to verify faith? Tho' no power to obtain it, yet a fearful pur to close his hand against re=ceiving it. May deny pr. May ungodly, corrupted, Self-sufficient, infidels intemperance, but above all, Satan's influence, more powerful than all, cutting off all to wait until Christ be poured out. Precept is already "Attempt discharge of duty, confidence & wile strengthen you. His promises are all of supply & his work to be done. [illegible] Unselves up, [illegible] to yr work in [illegible] or take up bed & walk

opposs passages

Ps 57: David's prayer, [illegible] sinners & his very thing in his favor. This prick not [illegible] But he did not wait, ~~[illegible]~~ ~~to~~ make prayer. Shut out fr his favor by his own work but as not content till he was broken down. [illegible]

661 H L. Met

It's worn slaughter agst it
They exhibit want of men
to ask but for moment, the
is most opportune to get pre-
of men are to be sold by my
order they to wait till they get
pray stay for others within
in them, but must at-
tempt prayer immediately
Shews (1) true character
of a life of impenitency or sin
destruction. They are to
live & act on his promise
who is rich ways to merit
but very nature of their effort
simple upon world professors are
not unfortunate, or affected men
rebellious, bold men are they.
Stand agst Parents who are waiting
with prayer & effort for child
agst youth waiting without
effort. agst make not at
peace with God & yet unwill
to write dec of God.
Stand agst our neglect
not culture & with for spt
Present & neglecting duty
Bringing ourself to commence life
& duty. "My cry unto me, speak unto thous

a

Fidelity.

Ogden Mar 25th Rev 2: 10

Dr Neil 8 yrs old

Faithfulness is a Christian duty; but have
refer it to Ministers. Indispensable to
success in ministry. We see a great
deal of it Just fancy Minister the
when about to engaged in Ministerial
work. There comes up out vast
ideas as to fill & it disturbs person
in growth in grace Let no fear of
duties break in upon your private
devotions. Must be careful
your own souls to be faithful K
Guard against pride the bee your
parish not as Christ as others
therefore not so much need of exert
Remember the he require a return
of one talent.

You are dispensers unto others.
A great satisfact in consciousness of fidel
whether your success.

Dr Hodge

It be wise to carry these words
Ever reminding in your ears
in pulpit until death & it
will give you a crown of life
2 aspects 1. III with refer
to cleanness as Christ

2 with R to their present
vocat as Christian life.
Inscription; term in sense
of believing; adhering to
principles; but very often more
as here to express idea of
fidelity in performance of
duty.
Fidelity to Baptism covenant
pledges to ordination vows
of Ecclesiastical Creed, including
Vows on Life. 3 thing in the
Text (a) The we are witnesses (a)
of truth. fidelity to truth
Christianity to believe.
Model just form of sound words
must study to determine the
you will adhere to simple
teaching of word of God.
This yr dangers to which you
ministers are exposed.
Snares of men world but are
warned against in Christ
the experience of world. For God
will give you a conquering
Christ our Lord as well as body
Reliance on promises of God (b)
Receives a religion, truth therein
in 2d place relies on therein

Drs Alexander, Wilson, Hodge, Neil,
Prof Green & Judge Fine — present

Do not give up your hope
never let Satan lead you to
despair, but trust in simple
promise of God. Hope for
(1) your Lord but in. (1) Only let
not to give up their hope
(2) despairing (2) not simply
because God is not plainly
apparent This word comprehends
(1) 2 reasons (1) when deliberate
(2) rejects truth of G & conscience
(2) when deliberate & conscience determines he'll not act in accordance with truth.
(c) To promise allegiance to
Son of G. He vows fidelity
affection, to Christ X Christ
object of affect, supreme
of desire & love. Be faithful
therefore in devot your to promotion of his Cause &
in making wife of X Church
and rule of practice
Fourth to Ordination vows
1st thing Know of a Sure and
(a) faith (a) the truth we dispense
be true. not deal out barren
speculation — wisdom of
God. Shall dispense truth
not error

321 H Frothingham
Dr Weil Benediction

Should do it. Not only when (b)
you give, give with but must
do it. Let you consecrate (c)
yourself to this work by ad-
hering to it. We is not allow
yourself to be turned away
by worldly view wh time & lifetime
never deserted Ministry (d)
If you are ordained they you
can't look back. You are sealed
by faith unto death
Caution not only in preaching (e)
but also in discharge
of duties of parish
Consider also Fidelity
is an indispensable condition
to salvation, must persevere
in faith. "I will give you 2
a crown of glory" In last day
faithful Ministers will be
called out before all. As a
motive, wh is all learned upon 3
allegiance, faith to X, his truth,
promises, devotion to service,
because his person is infinite
exalted & lovely think what a master it
is you serve & so powerful Rejoicing, yet
profit in reflecting all duty to this
point. X — Fidelity to our L & Christ

Sept. 6th 1857

2176 Harlow Gale 130

Dr Hodge

We panel with idea the L's opt Stand of faith, but not so minded the it is Stand of Religion as well as doct. Rest think the they are Religious when they have Great affection. But these feel do not constitute Religion, unless our Relig Exp correspond with the Revised of the people of G we have not Scriptural form of Religion. Shld ask ourselves the we understand this passage? does it exp our feelings? Anything in us to lead us to correct the Statement in order intelligently to test our exp. It is necessary the we truly comprehend it.

1st What inward Exp does it in "I live" Life simply activity in an organized being. A form of life we designate spiritual life. Life in this connection includes favor of G & holy happy & immortal existence

in / enjoyment of the favor
[illegible] / apost Lays it enjoy
/ favor X an Am reconciled
to G X ale his affect- terminate
on X / outgoing of whl spt man
after G. / Th life th was forfeited
by sin & restored by X.
/ Her corrects himself & says
not I. Lense correct to say
I live, also opposite sense
(Meant activite of his Lord
did exist in this form of
spt- life. Her was conse-
of ale these forms of activity - of
these feelings
Moral character attached
to these acts belonged to Paul
"not I" Meritorious grnd (1)
of his life was not in himself
/ for be works, nor / law
for he's dead to / law
/ Source of holiness or spt life (2)
was not in himself
Affirmative statem the X
that / lives in us
X / Source of that life /
Here it is th it is this due
/ apost shows in this con-
nection (1) Element of death

is loss of favor (2) loss of image
Prom idea ~~th~~ (X lives in us) i
th true principle of life is in
/ indwell of X, as well as
/ author / having worked it out
for us. Lynny express spt-
X in us
1 Th they have life
2 meritorious grnd not in us
3 The source is in / indwell of
/ Holy Ghost. This indwell
not / a matter of consciousness
but we are conscious th Xlly life is
due to his indwelling
spt prach lesson. Our life is
hid with X in G & all depend
upon our union with God.
/ Increase in divine life is
th to be attained by ordinary
means, altogether divine; out-
of ordinary course. To be cherish
fag communion with L O Christ
pt- faith merely sin G, in LO
in X as Redeemer, but faith
in him as S of G This includes
divinity & incarnation of God
Secret of HC Lin & Growth in Grace believing
th Jesus is S of G - is a divine person
2 Must also believe th he loved us - Lov

Conference Sept 13th 1857

537th H Ferrier 1 Cor 11th Chap

Dr Hodge

Fact familiar to all. the L's Supper has for beginning been the centre of the life. This more striking as it is so simple. That, act begun so early, long, widely etc must have some adequate cause. Matter of fact most evangelical Chs felt it a more blessed privilege. There is and must be a supernat power concerned. Case here very analogous to the S.S. True Chs have a reverence to the S. that infidels call idolatry. True the they have this reverence for the wisdom of H & power of G. Same remark applies to Lords Supper. Vile for us to contemplate its nature. What are the effects it produces? What the cause of these effects? Dr Hodge credit or not pt to experience this

A union with Christ. 1 Cor 10 (1)

Act of coming to table of necessity involves communion - union

/ union th is effected is more
than / examples cited — it is that
union wh / Bible speaks of —
At-like / th between disciple &
follower, nor as Moses & Israelite
but is federal-covenant union
arising in the counsels of Eternity
& realized in time
Yr receive / seal of / covt
of Grace.
2 / another SS doct not only this
representative union, but als
a union fr / indwelling of Hs.
— a vital union. implying a
community of life — common
life & therefore not a fig of speech
3 pon of union with X — a union by
faith. may be united accdg
to 1 & 2 & yet not have a conscious
union as case of infants.
Arises pon an apprehension
of X. Similar not only
united but partakers of / benefits
of his Redemption — partakers
of his righteousness (Rom 8: whole
chap) an exhibition of these benefits
(a) pre fr / law "b" partakers of the
life (c) adoption (d) Sanctification
(e) glorification — These are

effects of L Supper.
Brings us into Communion 3
ion with our fellow Xns
Cause partakers of same bread
become partakr. " " body
This not nat union - but a
Mystical, Mysterious, Super
natural union. Life diff
branches of same vine &c
If their Communion with X
be vital, they are vital one with
another. Same Spt & Fountain
of life in all - W.S
These being the effects, they
are also evidences. & that
we can tell whether we are
of X.
A community of feeling,
have certain views of Sin
Salvation, X &c by views
not mere opinions but ex=
periences. This not a matter
of surmise, for it is verified
by exper of all Xns in all ages
& all pts of the world
This a source of peculiar
pleasure & a wonderful con=
firmation of faith. As when
you meet Xns in foreign lands

2d Effect is simple fellow feeling
Paul devotes whole Chapt to this
3d " Mutual love — higher than
the previous — an appreciation
4d Communion in worship —
in private, if not public. Put
a pious Romanist & Protest to-
gether & they will worship
5d A community of goods — not
as a matter of right, but as a
gift the manna falling from
heaven. These effects may
exist in a very small degree
yet exist in some measure
Now if these fruits of L Supper
is it to be wondered at that it is
so essential in Experience —
worship — life of Christ on world
What are these effects to be ascribed
Not due to any inherent efficacy
in elements or ordinance, or
preacher — not in external
rite. All errors are abnormal
shoots from truth. We are not
to account for these effects by a local
presence, or as a sacrifice, but
bible teaches they are referred
to because an appointment of God.
As example the Brazen Serpent

or clay on eyes of blind man
or healing power in waters of
Jordan to heal leprosy
Working of his Spirit by B/ (2)
with his ordinance

One of greatest sources of
confusion, is people disposed
to make so great difference be-
tween / Word & Sacraments
Both appointed in Instrumen-
talities - means of Grace
No objection to this that it
don't fully tally with our
Experience / fault in our
selves. If we only had faith
According to our faith be it unto
us. Necessary & primary
condition is / absolute ne-
cessity of faith. What is this
faith? 3 forms. Includes faith 1
in Jesus as S of A. presupposes this
Have faith in / Ls don't concern 2
/ nature, design & true effects of
L Supper. Knowledge to discern /
Lord's body. Appropriating faith 3
There must be this actual appro
priation 8:24 Romans

Manly

Adoption See page 216

Conference, Sept 20th 1857
110 Hy. Cunningham. Rom 8:24
& Todd

As many as are led by Spt are
Prin ciples of Sonship is
participat of Nature
X Sons Nat. with G. Men are and
angels are called Sons of G to
Mile lower man as man
G never sd to be Father of Universe
We are born again by Spt of G. This
language sh be it had not been
inspired no man wld dared utter
1 Similarity of Nat. Sonship also implies
2 that we are objects of special favor
Then our Nat nothing so strange as
Parental love. Not only strong, but
also partakes of character of instinct
depend upt worthiness of child
So G does not love us on acct of us
or on acct of his faint image in us
but is a mysterious love, we cant
account for it. It is free
3 It is an infinite, unbounded limitless
benefit to be Son by regeneration
Not we are adopted. implies
some other regenerat Prodigal son
has Son, while feeding swine

but wrs better when rec in / Jam
Diff betw Sonship & privileges
Many rest contented with Sonship
Sons & heirs. Print heirs - X 4
This suggests a truth, th we are
/ Sons of G in X Jesus, this ought alw
ays to be present to mind when thing[R] it
become Sons by faith in J. X & bekom
heirs thro' dir union with X
Who are / Sons of G? They who are led
by / Spt of G! No matter wht
Chance / they bear.
Led by Spt - u - th our lives is controlled
by / Spt in all its forms. No more reliable
test of being led, than in being willing
to receive implicitly & cheerfully wht we
find laid down in W.S. - entire submission
of reason, to / teaching ~~of~~ of S.S
Emotions & affections must be led,
in these also - flesh & Spt. flesh will th
introduce themselves to our wildly not
Includes also / outward forms in
wh our life manifestd, both as to end
& Conduct. This leading either
outwardly by his Word or inwardly
by his / Spirit. These always co inci=
dent. This inward guidance is a my=
sterious mingling of div influence with our
reason 1124 H
Assurance

Dr. McGill Sept 27th 1857

No 26 Herb 123 234 26

able to save to uttermost. Ever liv

ability of our Sav / yet wants

we live around us. Kind bad d

all they can. blood, friendship, Christ

& public good will guard. Mi

higher is / influence of good men

with G! G has sometimes this

way of safety "Her is a prophet"

flesh & blood in / breach. Blood

rests in this, but after all / Sal

& combines all these is only

way

Infinite ability of J's to save

us

4. Grounds & Evid of it. bec

he has an unchanging hood

(A) Her Livetts. Was this per

but is our Mediator & surety

Not a histor person as Sure

death but the Sure Jesus of

Nazareth - / conqueror of death

- lives as our life, a quick

ing Spt for us

(b) / ever livetts

(c) " " to make intercession

this is / end of his living - again

st his livetts for / glory of G

Thus on this work of intercession
is for, glory of it
Heb 5 as Prophet & a King
Why then this attitude of a suppliant 2d to be, / assured of his
place in heaven, It is that we
might believe in his ability
Not of his intercession
He appears with for us
" Speaks " " & I will thi
" Pleads an infinite Sacrifice
This Jesus not a solitary act
not once a year but ever with
perpetual urgency with new bins
& this with a perfect understan
of our wants & of his F's will
Him & he with always
To / uttermost Versions III
have been struggling to give its
true meaning
He to save to / uttermost t
of our necessities no
adversity or depleten nt
to s. t. He fed his very
murderers - dying thing
persecuting Saul. I have
Quite

2 absolutely to Extent of our
weakness. / Not depend
on any anterior movings of
our opon - our holy way - our
run with best robe & first
holy way. Her does infinitely
more he anticipates / prevent
by inclining us to Ask
/ Gives us all graces of conver
as well as sanctificat
& / man the hesitates to cast
himself on X advocency dec
lines all fr begin to end

Nor is it reduced to trivia
for it teaches the it is personal
& particular (Complete Salvat
3 able to save completely to
/ uttermost of our duties &
wishes — Sos fo Sin, al
the we Rnow not, as well as
we Rnow, - Sins of ignorance
- bestows all needed graces
4 Sve us perpetually to cet
most of time & eternity
Her is / finisher of our faith
by gifted Everlast Sal
& influx of this Word never
diminished.

A Proof the Old Sve 4000 yrs before it was made, Surely God Sve now & forever

No expressly for wh his intercess will not prevail.

God is able to graft them in as remark to most hardened & is his own Sustained. Yet changes are coming

Yet encr for sinner out!

Q.X.. Believest thou the I am able to do this? Yes his willing up always when pr granted in Lst If thou wilt thou CAst make me clean - I will

incouragmt in prayer 2

Pr p - hope, cert of Sucess will pass to thinks thro' X.

intercourse with X

introduct to X

Incense given to our pr

hopeness an earnest

of

how able we ought to be 3

for X? how earnest?

Duties of Ministry prayer & suffering - and the for life, but what this life to the to come 2537 H

Assurance

3236 H 1st John 4th Cunningham

Dr McGill

ought be wele presumed the cert wd take plce as soon as one relig be once stabl, as uncert / peculiar & false religions; ought presumed the Christ pkpes evry Exclln the Sudaisim & the legal wos

Assurance Heb 11: Gst Charact of Xd Experien, According to announce N T light intimates / C. H. He is riding "with Raskn or conjecture" "believers needs the fd love come" "Wly & inch / assurance" "grow up to full" " " full of faith "we know the we are of G" & yet this upon on & arduous attainment. You may have none at all

In us & vicious peoples, never vent - I say the I know I am a Chld of G. These are saved by Lufs

× Ap of understanding - faith & Sense. Pas - no Fs formula but many Equivalen.

These 3 kinds insert. Rikred together

1 understanding is the one

wavering state of mind
Apex of Faith comprehends 2
with this spirit of mind &
not underlying spirit of 3
sense
While they are interlaced
they are also to be consid-
ered inst. Have been men
got faith without much il-
lumination of mind
again men's gigantic intel-
lect — with feeble faith
Lesser of sense, with but
little of prev 2. got diversity
Relig of our day seems to
have ended — understanding
Reformat — Faith
spir. tive Lus — Sense
apostolic age all com
bined beautifully
But little rev of sense
Young Converts very of-
ten exhibit this order of
3 mes. Many sensitive use
ing ignorance because so many
indifferent, but then very defi
c & defective. Many flinchi
Souls. need this to strengthen
them

1 distinc fr faith wh is duly
apur it a privilege, given & with
held as is fr good. / Some con
stitutions in wh pride is so
strong th are apurance wd not
spt pride. / This sensible apur
is more variable than faith wh th
has diff degrees. Always distin
bluten indwell & working of God
in 1st faith, in 2° apurance
2 Differs fr presumption.
a No quenched apur th does not
clean on X.
Presumpt altogether subject
it. Some blind mystism Holy
feeds on itself.
b Gen apur is as holy as joyous
rejoices in distinct of God
Presumpt never takes last
of self searching. Always it idols
c Apur always falls back on
faith, when it is ebbing away
tho' fainting alone, memory remains
Presumpt falls back on nothing
3 Gen apur distinct fr imperfection
This avowal of sert is yet ac-
companied with idea of perfect
but it has no sympathy with
sen ignorance

No connect between our
claim of sinless perfect- 1
Ps 31: "My life is consumed +
+ + I have trusted in thee +."
Just as we look at Cross of X
we are deeply humbled, but
this is grounds of our assurance
All only exist with deep 2
feeling of sin, but also with sor-
row. True penitence weeps
cause sins are pardoned & yet
the may be pardoned. "Blessd are they
that mourn" Man values &
is with sense of indwelling sin 3
Rom 7 & 8 capt should always be
read together. Christ hast hold
short of battle-field as a powerful
enemy begins to waver, so in spt
conflict. It also with present 4
assault of temptation. Strongest
fortress is most beleaguered.
How is this assur produ-
ced & promoted? By
opperat of H G & his witness
Common mistake to attempt
to find out their standing by a
retrospect, but this not far
~~apart~~. It is very precarious
test. Altogether negative

+6 Make ultimate relinquishment of life easy
1 Thess 4:18. Rom 10:14. Shields

H. Set to be constantly cherished
"Ask the your joy may be full"
Individual & wholehearted of Spt comprise
in the blessed promise, "More ready
than children Parents to give good
gifts unto chil &c
Ask devotedly, earnestly, persevering.
Beware of grieving by sloth - pres
ent sin
Prayer; - Meditation - both prayer
Lab of O, Law on our hearts
Common error in study of
Relig Biography to weaken &
hinder Grace of assurance, as
it leads to disparage work of
grace in our own hearts. Forsyth,
the work of grace is as diversified
We must look to God for model
Why seek this set to grace?
1 Make our obed more animated & active
Give wings. Wyes on load the mks us com
his appr Love of Elogium in Minister (portal)
2 Spt antidote to fear - bondage
3 A Shield agst doubts - 1 glimpse
will scatter a whole legion of doubts
I know whom I have believed.
4 Make our relig more attractive to world
+5 Wd give elevat to our xn character Rom 10:1.

Rom 3:27 Is G. of Jews only? + Gentiles?
Beauty of Christ near to G
For yd are bought with a price
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EXTRACT

From a Sermon preached in Morton Hall, June 24, on "WHAT WE BELIEVE."

"I have thus endeavored to place before you some of the prominent points in the religious faith of 'The First Unitarian Society of Rochester.' Let me recapitulate them here, as briefly as possible.

We believe in the religious nature and capabilities of man, and in his ability and duty to develop that nature and supply its wants by Worship and the attainment of Truth. We believe in the RELATIVE truth of all Religions, and in the ABSOLUTE truth of none the world yet possesses. We believe in NATURE, not in the SUPERNATURAL; in LAW, not in MIRACLES; in the General Truthfulness of MANY books, in the Infallible Authority of NONE. We have no faith in Baptisms, Eucharists nor Sundays, as possessing any special virtue or sacredness; nor yet in Slavery, Concubinage and Polygamy, though they were sanctioned by a thousand Bibles. We believe in God as revealed in Human Instinct and Reason as the ONE, INFINITE FATHER, not in the Trinity.

We believe in SIN, not in HUMAN DEPRAVITY; but that it does not offend God, and calls for no Atonement. We believe in a final Redemption from its power, not through faith in CHRISTS, but by the Knowledge of TRUTH, with Jesus and all Great Souls for our Teachers We believe in Obedience to Law as the road to Eternal Life: that Disobedience will be visited with Inevitable Penalty; that Life is not the only scene of Probation; but that every moment of our present and future Existence contains within itself the elements of Redemptive Power, in our capability of Progress in Knowledge. Finally, we have no faith in Endless Misery, for we believe the only endless things are SOULS, LAWS, VIRTUE and GOD, while all Evil and Sin shall perish, and so the Kingdom of God, which is Righteousness, Peace and Joy, shall be IN ALL, and OVER ALL."

Many people reason not to ascertain what is true, but to ascertain whether they can conscientiously affirm certain doctrines to be true. Beginning with a wish to think them true, "the wish is father to the thought," and they are soon convinced. Thought will not be wholly free until we give ourselves no anxiety about our conclusions.

The normal development of the Religious Element is through Moral Obedience. Thus alone is it "born in the fulness of time." For Morality is the crown of this life and Religion is the blossom of the next.

Religion is eternal. From age to age its forms vary to meet the varying culture and wants of the race: but whether Buddhism Judaism Christianity or Mohammedanism, always it is Religion. Forms of faith are nothing. Religion is all.

The Clergy have always been the firmest and latest supporters of every superstition. Witchcraft found its latest defenders among this class. In 1768 John Wesley the founder of Methodism wrote thus: "It is true that the English in general, and indeed most of the learned men in Europe, have given up all accounts of witches and apparitions as mere old wives' fables. I am sorry for it, and I willingly take this opportunity of entering my solemn protest against this violent compliment which so many that believe the Bible pay to those who do not believe it. I owe them no such service. * * They well know that the giving up of witchcraft is in effect giving up the Bible."

The murder of women as witches was nowhere and at no time more vigorously prosecuted than in New England, under the auspices of the Puritan clergy. All who ventured to oppose it were denounced as Sadducees and Infidels. A Commission was issued for the special purpose of trying witches. On the occasion of some trials, the clergy of Boston and Charlestown drew up an address of thanks to the Commissioners, expressing the hope that their zeal would never be relaxed.

The religions of different nations and ages are determined by wholly natural and social causes. What has Missionary effort, made in the face of a tropical climate and a low state of civilization, to record on this subject? Failure. Where is an imported Christianity a self-supporting institution, to day? The Church, with all her efforts, has not planted the standard of Christianity in a single heathen land, so firmly but that she must stay to hold it up.